

A Primer or Booke
of private prayer needful
to be vsed of all faythfull
Christians. Whiche
booke is to be vsed
of all our louyng
subiectes.

[*]

Roma . xii.

Continue in prayer.

London: ex officina VVilhel-
mi Seres typographi.

Cum priuilegio ad im-
primendum solum.

1560.





1 If you shall have the golden number or prime printed with redde pyncke, and it is marked in the top of the page with this redde letter.

2 Then in the nexte rowe downe-
warde you shall see the dayes of the moneth sette out in cyphers, and marked in the begynnyng of the moneth with the letter D. After that foloweth the rowe of houres of the chaunge of the moone signified above with the letter. D. And then orderly shall you find the row of minutes of the chaunge of the moone noted above with the letter. M. After that in order foloweth the rowe of Sondaye letters marked above with the letter A. Further in January and February, you shall fynde a rowe of blacke primes, wherby you may easely fynde the mooneable Sondaye called Septuagesima, marked in the begynnyng of the moneth with the letter. S. Then in February, & Marche, shall in order follow another row of blacke primes for the synnyng out of the Sonday called

A.ii.

Qua.

Quadragesima, marked in the begin-
ning of the moneth wth the letter **A**.
8 Also in Marche and Aprill dooth fo-
lowe an other rowe of blacke primes
for the findyng out of the feast of Ea-
ster, marked in the begynnyng of eue-
9 ry moneth wth the letter **C**. Than in
Apryll and May, orderly foloweth an
other rowe of blacke primes for the
findyng out of the feast of the Ascen-
cion of Christ, whiche is noted in the
10 begynnynge of the moneth wth an **A**.
After that in order is, let another row
of blacke primes beginning on the ix.
day of May, and endyng vpon the first
day of June, wherby you may easlye
fynde out the feast of Pentecost, noted
in the begynnynge of the moneth wth
11 a blacke **P**. Than orderly foloweth
the Sanctes dayes. And synally by
the margin towardes the ryght syde
12 is set forth what houre or quarter of
the houre the Sunne shall sette every
yeke in the whole yere, which rowe
is marked in the begynnynge of the
moneth wth these redde letters, **S S**.

A rule teachyng you to fynde out for
euer the fyue monable feastes, whiche
are

are: Septuagesima, Quadzagesi-
ma, Easter. The ascencion of
Christ, and Pentecost.

Wnder the marke of euery one of the said
feastes, whiche is noted with a letter in
the beginning of the month in that row
of blacke primes like out the prime of that yere,
and on the next sondaye immediatlye folowynge
shalbe the sayd moucable feast. But yf it be the
Ascencion daye, then is it the nerte Thursdaye,
immediatlye folowynge the sayde prime of that
yeare.

A rule indurynge for ouer which teacheth
to fynde out yerelye the Prime or Golden
Number of the yeare present.

Marke the noumber of the present yere of our
Lord, and put one vnto it. And than dedyde it by
ninetene, & that noumber that remaineth is the
Prime for all that yeare. But yf nothyng re-
mayne after the diuysion made, than nyntene
musste be, the Prime for that yeare.



Here foloweth a rule teaching you to finde
out the sondayes letter for every yeare pre-
sent for ever.

Add the number of. *ix*. to the number of the
present yeare of our Lord, and divide the whole
number by *xxviii*. And loke what number remay-
neth after the deuyſyon is made, and ſeke that
number

number in thys table beneth : and in the letter
 ryght vnder that number is the Sondages let-
 ter for that present yeare . But yf there be two
 letters directly vnder the number , than is it
 Leape yeare, and than the fyfth letter beneth the
 sayde number muste serue for the Sondage let-
 ter, from the begynnynge of January vnto the
 feast of S. Mathie. And the other letter beneth
 it muste be the sondage letter from the sayde
 feast of. S. Mathie tyll the ende of that yeare.
 But whē the deuission is made, yf there remaue
 nothyng, than shall A, be the sondage letter for
 that yeare.

The table for the sondage letter.

22	23	24	25	26	27	28	1	2	3	4	5	6	7
A	G	F	E	E	D	A	D	E	D	E	B	G	F
			D			F				A			
8	9	10	11	12	13	14	15	16	17	18	19	20	
E	D	D	A	G	F	D	E	B	A	F	E	D	E
	E				E				G				B

And than begyn the whole table agayne.



A rule to knowe at what houre and quarter af- ter the houre the Sunne letterh.

In y row of setting of the Sūne, which is noted in y beginning of y moneth with the red letters. Sh the ciphers sygnifye the quarters after the houre of the settinge of the Sunne.

A rule to knowe at what houre or quarter of the

the houre the Sunne rylseth.

Marke the houre of the setting of the Sunne; and reckon how many houres it is from the setting vnto twelue of the clocke, and at so many houres after mydnyght the Sunne rylseth. And when the quarters go after the howres at the settinge, you muste reckon them befoze at the Sonne rylsyng.

To knowe the chaunge of the Moone in euery moneth.

If y^e firste in euery moneth seke oute the golden number of Prime of the yere present (foz in this kalender the Prime is alwaye sette vppon the chaunge day) and than procede and go right fozwarde to the day in the second row, and so right fozthe to the houre in the thirde rowe, and from thence strayghte to the place of minutes, that is in the fourthe rowe, and so ryghte fozthe to the letter that sheweth the daye of the weke, and so shall you ryghtlye iudge of the chaunge of the Moone, both touchyng the day of the weke, the daye of the moneth, the howre of the daye, and the minute of the houre.

But here you muste vnderstande, that after this kalender (whych is set out after the Astronomers supputacion or rekenyng) the Moone neuer chaungeth befoze, but ever at or after noone, so many houres and minutes as ye finde vpon the same daye agaynst which your prime standeth

Standeth. And so this rule serueth but for this
and such like Kalender.

Note here also that this Kalender for the
chaunge of the moone with the houres and minu-
tes for the same will serue, not only for this pre-
sent yeare, which is the yeare from Christes in-
carnation. 1553. but also for. 15. yeares hereafter
to come. And than in the. 16. yeare for to come yf
you will withdraue from euery chaunge. 50. mi-
nutes, that is halfe an houre, and twenty minu-
tes, the whyche remayneth shall shewe you the
day, houre and minute of the chaunge, and so to
continue for. 19. yeares longer. And so euer in the
twentieth yeare withdraue from all the chaun-
ges halfe an houre & twenty minutes whych is.
50. minutes, and so will this rule serue for euer.

Moreover, note ye well and marcke vppon
what day the prime standeth, for the moone that
chaunge vppon the same daye iuste at noone, yf
there be in the place of houres and minutes, no
significatiue figures, but onely round ciphers,
as. 0. h. 0. m. As for example. Whan. 8. is prime,
the Moone shall chaunge the seconde daye of
Marche iuste at noone. But whan there be anye
significatiue figures in the places of houres &
minutes, than shall the moons chaunge so ma-
ny houres and minutes as they doe shewe, af-
ter noone of the same daye, where vppon youre
Prime standeth.

As in this example: In this present yeare of our Lord. 1553. is. 15. the prime, whiche prime I finde vpon the. 10. daye of June. And there I fynde also 10. in the place of houres, and. 40. in the place of mynutes. And therfore I saye, that in June the Spooke shall chaunge. 15. houres, and. 40. mynutes after noone vpon the sayde. 10. daye of June that is to saye, vpon the. 11. daye before none halfe an houre and. 10. minutes after three of the clocke.

A briefe declaration whan euery terme begynneth and endeth.

We it knowen that Easter terme begynneth alwayes the cyghtene daye after Easter reke nyngte Easter day for one. And endeth the Monday nerte after the Ascencion day.

Trinite terme begynneth alwaye the fridaye nerte after Trinitie sondaye, and endeth the. 28. daye of June.

Michaelmas Terme beginneth the. 9. of October, and endeth the. 28. of Nouember.

Hillary terme begynneth the. 23. daye of January, & endeth the. 12. daye of February.

In Easter terme on the Ascencion day. In Trinitie terme on the Nativity of S. John baptist. In Michaelmas terme on the feast of all sainctes. In Hillary terme on the feast of the purification of our Lady The Kinges Judges of Westminster doe not vse to syt in iudgemēt, nor vpon any sodayes.

The Kalender.

January hath xxxi. dayes.

D M D L S					Saintes days.	De
1				A	Circuncision of Christ.	
2	3	0	b		Octa. of S. Stephen.	
3	11	25	c		Octa. of S. John.	
4	21	21	d		Octa. of Innocentes.	
5			e			
6	10	56	f		Twelfth daye.	
7			g		Lucian priest.	
8	20	0	A		Lewes confessor.	
9			b		Lewes the tyzt heremite.	
10	10	12	30	c		
11			d		Sonne in Aquario.	
	3	11				
12			e		Archadius marty.	
	10	10			Agentius bishop.	
13	19	40	f		Hylarii marty.	
14			g		Felicio.	
15	15	0	A		Mauricius.	
16			b		Marcellus bishop.	
17			c	16	Salpicius marty.	
18			d	5	Septuagesima.	
19	17	0	e		Mulfan.	
20			f	13	Fabian & Sebastian.	

The Kalender.

21	3	10	g	2	Agnes virgin.
22	14	0	a		Vincent martyr.
23	20	50	b	10	Emeretian bishp.
24			c		
25	9	50	d	18	Con. of S. Paule.
26	15	0	e		Dolscarpe bishp.
27			f		Iulian bishp.
28	8	0	g	15	Agnes the second.
29			a	4	
30	1	0	b		S. Basilis.
31	12	20	c	12	

February hath. xxviii. dayes.

	W	Th	F	S	S	S	Saints daies.
1	20	30	d	i			S. Virgine. Fast.
2			e				Law of Mo. 400
3	11	0	f	9			S. Blaise.
4			g				Agathe virgin.
5	4	30	a	17			Medastus & Amb.
6			b	6			Angulus bishp.
7	14	0	c		16		
8			d		5		Paule bishp.
9	3	5	e	3			

The Kalender.

1	15	20			Appoline virgin.
2	10		f	13	5.
	20	5			
11			g	11	Scholast virgin.
12	4	40			
13			b	19	10
14	9	0	c	8	Valentine.
15			d	18	Eufalcie.
16	5	0	e	7	Juliane.
17					
18	5	0	a	15	Simeon bishop.
19	14	10		4	
20	23	40	b		Sabin & Julian mar.
21			c	12	
22	9	50	d	1	Embrizing dates.
23			e		Cathedra s. Petri.
4	24	0	f	9	s. Marthas. 5 8
25	9	0	g		In the leape yere thys
26				17	letter. r. must be twice
27	0	20	b	6	reckened.
19	28	14	0	c	

	D	M	L	D	C	
	1			d	14	S. David.
	2	0	0	e	3	Chasde byshop.
	3	7	40	f		Tran. of l. mar
	4			g	11	l. Adrian. 580
	5	4	0	A		
	6	22	19	h	19	Focas, Cuseb.
	7			c	8	Perpe. & Felix.
	8	4	0	d		
	9	15	6	e		Microzine mar.
	10			f		
	11	1	17	g		
	12	7	6	A		Donatiano
	13	20	40	b		Gregory bysh.
	14			c		Theodoze mar.
	15			d		
	16	3	6	e		Patrike bishop
	17	21	40	f		l. Edward king
	18			g		
	19	17	0	A		
	20			b		Cuthbert. 60
	21	0	0	c	16	Benedict abbot
	22	8	30	d	5	

The Kalender.

23	0	0	e		
24	16	40	f	13	fast.
25			a	2	Annus of Mary.
26					
27		1	b		Dozothee virgin.
28	14	10	c		6 8
29			d	18	Victorine.
30	1	0	e	7	Quirine.
31	7	0	f		Adelmus bishp.

April hath xxx. dayes.

D	M	L	C	A	S. dayes.
1	18	20	g	15	
2			a	4	Cathed. Daye.
3	20	0	b		6 8 0
4			c	12	f. Ambrose.
5	15	30	d	1	
6	17	0	e		Martini marty.
7			f	9	Sixtus bishp.
8	0	9	a		
9	0	40	a	17	Carthene bishp.
10	18	7	b	6	
11			c		Some to can.

15	12	10	30	d	14	Andoze confest.
	13			e	3	Aniceti byshop.
4	14	19	0	f		Epbartius.
	15			g	11	
12	16	12	a			
	17			b	10	Cleuther. byshop.
1	18	8	0	c	8	
9	19	7	15	d		Alphegi.
	20	17	15	e		
5	21	13	50	f		Macro byshop.
	22			g		
10	23	8	40			S. George.
	24			u		
2	25	14	0	c		S. Markes euang.
	26			n		
7	27	10	7	p		7.
	28	10	0	t		Anatolius byshop.
5	29	16	0	q	16	Mitalis.
	30				5	Abbe byshop.
						(Ascen

b.i.

The Kalender.

May hath. xxxi. dayes.

										Saintes daies. &c.
16	1	5	40	b	1					S. Philip & Jacob
	2			c	13					
	3	12	0	d	2					Trinety of p. cross
	4			e						7. 80
	5	6	30	f	10					
	6	2	0	g						Joan. an. por. lat.
	7	8	1	a	18					Johis Beueriaci.
18	8	18	3	b	7					
	9			c		16				
7	10	6	8	d	15	5				First pentecost. 8
	11			e	4					Son in gemini.
1	12	0	50	f	13					Peret.
	13			g	12	2				Brandine bishop.
4	14	9	6	a	1					Boniface bishon.
12	15	25	40	b		10				Trā. of L. Bernard.
	16			c	9					Dioscori marty.
1	17		9	d		18				
9	18	15	0	e	17	7				
	19			f	6					Dunston bil. 80
17	20	2	40	g		15				Bernardine.
6	21	4	46	a	14	4				
	22			b	3					
14	23	0	0	c		12				

The Calender.

	24			0	11	1	
3	25	1	0	e			Abelmsf.
11	26	8	15	1	19	9	l. Annin of Eng
19	27	17	0	a	8		8 8
	28			A		17	Germani.
8	29	2	5	b		6	Wede priest.
16	30	18	0	c			
	31			D		14	Petronille.

June hath xxx dayes.

D	D	D	D	11	10	Saintes daies. S S
	1			e	3	Richomedis.
5	2	3	0	f		Marcellini.
11	3	19	0	g		Wittemost. Ascen.
2	4	9	0	A		
17	5	15	5	b	19	8. 8 0
	6			c	8	
18	7	0	40	D		
7	8	18	20	e		Richard.
	9			f		Comunoe typhen.
15	10	15	48	a		Barnabas apol.
	11			A		
4	12	21	0	b		Waltors.
	13			c		Walt in ca. vices pe. 9
12	14	9	0	D		Basilus bishop.

b, 11.

The Kalender.

1	15	16	0	e	Uict. Modest.
	16			f	Trā. of s. Rich.
9	17	22	40	g	
17	18	12	40	a	Marcellus & Marcelli
6	19	19	30	b	Gervasius.
	20			c	Botolph martyr.
14	21	13	40	d	s. 80
	22			e	s. Alban.
3	23	9	0	f	Fast. Etheldred.
11	24	15	11	g	S. John Baptist.
	25			a	
19	26	11	0	b	Johannis & Pauli.
8	27	12	3	c	Tran. of s. Edmund.
	28			d	Fast. Leonis.
16	29	7	40	e	S. Peter apou.
	30			f	Cōmemo. of s. Paul.

The Kalender.

July hath xxxi. daies..

	M	Th	W	L	Saintes daies. &c
1	1	16	0	g	Octa. of s. John ba.
2	2			a	Visitation of Mary.
3		6	30		Tran. of s. Tho. apo.
4	3			b	Tran. of s. Mar.
5		16	0		Zoe virgin & martyr
6	4			c	Martine.
7	5	0	0	d	
8	6	9	13	e	
9	7			f	St. Basil & S. S.
10	8	9	30	g	Tho. Becket.
11	9			a	
12	10	7	30	b	Seven before mar.
13	11			c	Cyprian bishop.
14	12	7	0	d	Crimbalde:
15	13	17	0	e	Barth & Felix.
16	14	23	0	f	John in Leo.
17	15			g	s. Swith.
18	16	8	40	a	s. Edmund.
19	17			b	Benet
20	18	1	0	c	Arnulph
21	19	10	3	d	
22	20			e	s. Margaret vir

The Kalender.

21	3	0	f	Paradis.	
22	10	0	g	Magdalene.	7. 8 0
23				Apolin.	
24	0	0	b	Fast.	Christine.
25	7	0	c	S. James Apostle.	
26			d	S. Anne.	
27	2	17	e	Schen flowers.	
28	22	50	f	Dampson.	
29			a	Julius.	
30				Abdon.	
13	4	0	b		

August hath. xxx. dayes.

D	V	M	L	Saintes dayes.	20
	16	13			
1			c	Lammes day.	
2	23	0		Isaias the prophete.	
3	6	20	d	Stephan.	
4	20	c	e	Annen. of Stepha.	
5			f		
6			g	Dwolve.	
7				Transfig. of Christ.	
8	1	0	b	Jesus daye.	
9	21	6	c	Cyriaci.	

The Kalender.

	9			d	Romant.
+	10	17	0	e	S. Laurence
	11			f	Epburil.
2	12	0	30	g	
1	13	9	20	a	Hypolicus.
3	14	20	40	b	Eusebius.
	15			c	Decol in virginis.
17	16	17	13	d	
	17			e	
18	18	0	35	f	Agapetus.
14	19	0	35	a	Dagni.
	20			a	Lewes bpthop.
3	21	0	0	b	S. Bernarde.
12	22	6	0	c	
	23			d	Faste. Timothei.
1	24	1	0	e	S. Basilidionian
8	25	18	0	f	
	26			g	
6	27	14	40	a	Kuphus.
	28			b	Augustin bishop.
	29	16	0	c	Decol. 30. Wa. 6. 8
	30			d	Felici.
1	31	1	16	e	Cutbberge.
		8	0		

The Calender.

September hath. xxx. dayes.

	D	M	L	Saintes dayes.
10	1	17	8	f Egibius.
	2			g Anthony marty.
13	3	9	40	
	4			d Tranil. of s. Guthbert
	5	17	6	c Dogge dayes ende. 6 0
	6			d
15	7	11	40	e
	8			f Beatus Marie.
	9	1	0	g Corson.
	10	8	30	a
1	11	12	0	b Proch.
	12			c
9	13	11	23	d Sol in Libra.
	14			e Exaltatio crucis.
7	15	7	43	f
6	16	14	10	g Coirhe.
	17			a Lamberti.
4	18	2	0	b
	19	8	0	c
1	20	16	0	d
	21			e s. Andrew aposto.
	22	5	0	f Mauriti.

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The Kalender.

23			a	Tecla.
24	11	6		
25			b	Firmine bishop
26	7	3	c	Cypriane.
27			d	Cosme and Damian.
28	12	0	e	Crepertii bishop. 5. 8
	19	16		
29			f	Michael alchany.
	10	15		
30			g	S. Hierome.

October hath. xxxi. dayes.

D	b	m	L	James & jacob.
1	6	50	a	Remigii.
2			b	Leodegarus.
3	1	40	c	Candidus martyr.
4			d	Francis confessor.
5	9	11	e	
6			f	S. Faen.
7	1	8	g	Marci.
8	10	0		
9	17	55	b	Dionysius.
19			c	Cereontis.

b.d.

The Kalender.

1	11	12	0	d	Picass.
	12			e	
9	13	4	43	f	Edwardi regis.
	14			g	Sol in Scoz.
7	15	1	40	a	Wulfranni.
6	16	3	0	b	Michaelis de monte.
14	17	12	30	c	Ethelredo.
	18	19	0	d	Luke Evangelist.
3	19			e	Frideswide.
11	20	4	16	f	Austrebert virgin.
	21			g	St. Thos. vir. 4. 80
19	22	11	0	a	Mary Salome.
	23			b	Romani archbishop.
8	24	5	6	c	
16	25	23	5	d	Crispin & Crispin.
	26	11		e	Quaritus bishop.
5	27	12	0	f	Fast.
13	28	19	40	g	Simon & Jude apo
2	29	9	40	a	4. 8
	30			b	
0	31	0	0	c	Quincine. Fast.

The Kalender.

November hath. xxx. dayes.

29	19	00	1	Matthies baptis
1	20	0	n	All sanctes.
2			e	
3			f	Alenestride.
4	0	0	α	f. Amantis.
5	13	40	3	Heri pzele.
6	21	0	b	Leonarde.
7			c	
8	5	19	d	Quatuor coronatorum
9			e	Theodoze.
10	6	0	f	
11			g	Martine byshop.
12	0	0	A	Donne in lagittarie.
13	19	40	b	Brictius.
14	14	40	c	Erkenwalde.
15	22	40	d	Wacuti.
16			e	Edmund archbpy.
17	7	0	f	Hugonis.
18	19	30	g	Paterni marty.
19			A	
20			d	Edmund kyng.
21	6	9	c	
22			d	Cecilie.
23	0	0	e	Clementis.

The Kalender.

24	13	50	f	Orthogoni.
25	20	o	a	Catherine.
26			A	Lin.
27	6	20	b	
28	1	o	c	Agricole.
29	18	11	d	Paul. Saturnin. 3. 8
30			e	S. Andrewe apostle.

December hath. xxxi. daies.

	D	H	M	L	Sanctes days.
18	1	15	11	f	
	2			g	Elegit.
7	3	14	6	A	
	4			b	Wimund.
15	5	1	8	c	Libani confell.
4	6	7	o	d	I. Nicolas. 30
12	7	19	2	e	Barbara virgin.
	8			f	Concep. of Marve.
	9			a	
1	10	1	o	A	Epprian abbot.
9	11	18	25	b	Eulalie virgin.
	12			c	Eol in Capricorn.
17	13	12	30	d	Lucia virgin.

The Kalender.

6	14	1	30	e	Valerius bishop.
14	15	8	50	i	Diapientia.
	16	23	0	a	Tran. of s. Jacob.
	17			A	Lazars bishop.
11	18	13	17	n	Grattan bishop.
	19			c	Denise virgin.
	20			d	Fast.
19	21	8	40	e	S. Leo. Pope.
8	22	14	5	f	rry. Martyrs.
	23			a	Victor virgin.
16	24	2	30	A	Faste.
5	25	9	0	b	Christmas day.
13	26	18	30	c	S. Stephen.
2	27	20	10	0	S. John Evan. 3. 8
	28			e	Innocente day.
10	29	14	0	i	
	30			g	
18	31	9	40	A	Silvester bishop.

Chus endeth the
Kalender.

An Almanacke for x. yeares.

The date of the yeare.	Easter day.	Leape yeare Dominicall Letter. number.		
M. A. ix.	xiii. of Aprill.	iii.	E	F
M. D. lxi.	vi. of Aprill.	iiii.	E	
M. D. lxi.	xxix. Marche.	v.	E	
M. D. lxi.	xi. Aprill.	vi.	E	
M. D. lxi.	ii. Aprill.	vii.	E	
M. D. lxi.	xxii. Aprill.	viii.	E	
M. D. lxi.	xxiii. Aprill.	ix.	E	
M. D. lxi.	xxiiii. Aprill.	x.	E	
M. D. lxi.	xxv. of Aprill.	xi.	E	
M. D. lxi.	x. of Aprill.	xii.	E	

Who that wil know Easter daye. The golden numbze: The Dominicall letter, and the leape yeare from the yere of our lord. 1559. to the yeare of. 1569. inclusive: behold: his Table in the date, and he shall fynde the foresayde thynges.

A Cate-

chisme, that is to saye,
an instruction to be learned
of euery chyld, befoze he be
brought to be confirmed
of the Bysshoppe.

Question.

What is your name :

Answer.

A. or M.

Question.

Who gaue you this name :

Answer.

My Godfathers and Godmo-
thers in my Baptisme, wherein
I was made a member of Christ,
the chyld of God, and an inhe-
ritour of the kingdom of heuen.

Question.

What dydde your godfathers
and godmothers then for you :

a.i.

An.

The Cathechisme.

Answer.

They dyd promyse and doo
three thinges in my name.

- i. First, that I should forsake the
Deuyll and all hys worlkes and
pompes, the vanities of the wyck-
ked worlde, and all the ymmynefull
lustes of the fleſhe.
- ii. Secondly, that I shoulde bee-
lene al the articles of the christen
faythe.
- iii. And thirdely, that I shoulde
kepe goddes holy wyll and com-
maundementes, and walcke in
the same al the dayes of my lyfe.

Question.

Doeste thou not thinke þ thou
arte bounde to beleue and to doe
as they haue promysed for thee?

Answer.

Yes verely. And by goddes help
so I wyll. And I heartely thanke
one

The Catechisme.

our heauenly father, that he hath called me to this state of saluacion, through Iesus Chryste oure Sauoure. And I praye God to geue me grace, that I maye con-
tinue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy be-
liefe.

Answer.

Beleeue in god the father almyghtye, maker of he-
uen and earthe. And in Iesus Christ his onelye
son our lord, which was concep-
ued by the halve Ghoste, borne of
the virgin Mary, Suffered vnder
Ponce Pilate, was crucified,
deade and buried, he descended
into hell. The thyrde day he rose
agayne from the dead. He ascent

a. ii,

ded

The Catechisme.

ded into heauen, and sitteth on
the ryghte hande of God the fa-
ther almyghtye. Frome thence
shal he come to iudge the quicke
and the dead. I beleue in y holye
ghost. The holye catholike chur-
che. The communion of Sainc-
tes. The forgyuenes of synnes.
The resurrection of the body.
And the life euerlastyng. Amen.

Question.

What doest thou chiefely learne
in these articles of thy beliefe.

Answer.

Firste, I learne to beleue in
God the father, who hath made
me and al the worlde.

Secondely in God the Sonne,
who hath redeemed me, and al mā-
kynde.

Thirde, in God the holy ghoste,
who sanctifyeth me and all the
elect

The Cathechisme.

elect people of God.

Question.

You sayd, that your Godfathers
and Godmothers dyd promyse
for you, that you shuld kepe gods
des commandementes. Tell me
howe many there be :

Answer.

Tenne.

Question.

Whyche be they :

Answer.

THe same whych God spake
in the. xx. Chapiter of Exo-
dus, sayenge : I am the
Lorde thy God, whyche haue
brought the oute of the lande of
Egypt, out of y^e house of bondage.
i. Thou shalte haue none other
Goddess but me.

ii. Thou shalte not make to thy
selfe any grauen ymage, nor the

A iii

like=

The Cathechisme

lykenesse of anythyng that is in
heaven aboue or in the earth be-
neathe, noz in the water vnder
the earthe: thou shalt not bowe
down to them, noz worship them
For I the lord thy god am a ge-
lous god, & visit the sinnes of the
fathers vppon the children, vnto
the third and fourth generation
of them that hate me, and shewe
mercy vnto thousandes in them
that loue me, and kepe my com-
maundementes.

ii. Thou shalt not take the name
of the Lord thy God in vayne: for
the lord will not hold hym gylt-
les that taketh his name in vaine.
iii. Remēber that thou kepe holy
the Sabbath daye. Syxe dayes
shalte thou labour, and doo all
that thou haste to doo: But the
seuenth daye is the Sabbath of
the

The Catechisme.

the Lord thy God. In it shalte thou doo no maner of woozcke, thou, and thy sonne & thy daughter, thy man seruaunte, and thy mayde seruaunt, thy Cattell, and the straunger that is within thy gates: for in syxe days the Lord made heauen and earthe, the sea, and all that in theym is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and halowed it.

p. Honour thy father and mother, that thy dayes may be long in the lande; whych the Lord thy god geneth thee.

vi. Thou shalte doo no murther.

vii. Thou shalte not comynyt adulterpe.

viii. Thou shalte not steale.

ix. Thou shalte not beare false witnes agaynste thy neighbour.

x.

a.iii.

x. Thou

The Catechisme

1. Thou shalt not coueyte thy neighbours house: thou shalt not coueyte thy neighbours wyfe, nor his seruaunte, nor his mayde, nor his ore, nor his asse, nor any thyng that is his.

Question.

What doest thou chiefly learne by these commandementes?

Answer.

I learne two thynges. My due-
tie towarde God, and my due-
tie towarde my neighbour.

Question.

What is thy duetie towarde
God.

Answer.

My duetie towarde God is, to
beleue in hym, to feare hym, and
to loue hym with all my hearte,
with all my mynde, with all my
soule

The Catechisme.

soule, and with all my strength.
To woozshyppe hym. To geue
hym thanks. To put my whole
truste in hym. To cal vpon him.
To honour his holy name and
his word, and to serue hym tru-
ly all the daies of my lyfe.

Question.

What is thy duety towarde
thy neyghbour ?

Answer.

My duety towarde my neigh-
bour is, to loue him as my selfe
And to do to al men as I would
they shuld doo vnto me. To loue
honoure and succour my father
and mother. To honour and o-
bey the quene and hir ministers.
To submitte my selfe to all my
gouernours, teachers, spirituall
Pastours and Maysters. To
order my selfe lowly and reue-

a.b.

rents

The Catechisme.

rently to all my betters. To hurt no body by worde noz deede. To bee true and iuste in all my dealyng: To beare no malyce noz hatred in my heart. To kepe my handes from pickynge and stealyng, and my tongue from euyl speakyng, lyenge and sclaunderynge. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet noz desire other mens goodes. But lerne and labour truely to gette myne owne lyuynge, and to doo my duetie in that state of lyfe, vnto the which it shall please god to call me.


Question.

My good chylde, knowe this, & thou arte not hable to doo these thynges of thy self, noz to walke in the commaundementes of God, and to serue hym without
his

The Catechisme.

his speciall grace, whych he thou
muste learne at all tymes to call
for by diligent praier. Lette me
heare therfore yf thou canst saye
the Lordes prayer.

Answer.

 Our father whiche art in
heauen halowed bee thy
name. Thy kyngedome
come. Thy wyl be doone
in earth as it is in heauen. Geue
vs this day our dayly bread. And
forgene vs our trespasses, as we
forgene the that trespasse against
vs. And leade vs not into temp-
tacion. But delpyer vs from euil
Amen.

Question.

What desireste thou of God in
thys prayer?

Answer.

I desyre my Lord God our hea-
uenly

The Catechisme.

menly father, who is the geuer of
all goodnesse, to sende his grace
vnto me, and to all people, that
we may worshyp him, serue him
and obeye hym as we oughte to
doo. And I pray vnto God, that
he wyl sende vs all thynges that
be nedefull bothe for our soules
and bodies. And that he wyl
bee mercyfull vnto vs, and for-
geue vs our synnes; and that it
wylle please hym to saue and de-
fende vs in all daungers gostely
and bodily. And that he wyl kepe
vs frome all synne and wycked-
nesse, and from our ghostely en-
nemye, and frome euerlastynge
deathe. And thys I trust he will
doo of his mercy and goodnes
through our Lorde Je-
su Christ. And ther-
fore I say Amē.
So be it.

Graces

Graces to be sayde afore
dynner and supper.

¶ Grace before dynner.

SHe eyes of all thynges do
loke vpon and trust in thee,
O Lorde, thou geuest the
meate in due season. Thou doest
open thyne hand, and fillest with
thy blessing every living thyng.
Good Lorde blese vs, and all
thy giftes, whiche we receyue of
thy bounteous lyberalitie, thro-
ugh Christ our Lorde. Amen.

The kynge of eternall glorie
make vs parttakers of the hea-
uenly table. Amen.

God is charitie, and he that
dwelleth in charitie, dwelleth in
God, and God in hym. GOD
graunte vs all to dwelle in hym.
Amen.

¶ Grace after dinner.

The

Graces

The God of peace and lone
boushase alwaye to dwell
wyth vs, and thou Lorde
haue mercye vppon vs. Glozre,
honour, and prayse be to thee, O
god, whiche haste fedde vs frome
our tender age, and geuest suste-
nauce to euery lyuyng thinge,
replenishe oure hartes with ioy
and gladnesse, that we alway ha-
uyng sufficiente, maye bee ryche
and plentyfull in all good wor-
kes, throughe oure Lorde Iesu
Christe. Amen.

Grace after supper.

Blessed is God in all hys
gyftes. And holy in all hys
workes. Oure helpe is in
the name of the Lorde, who hath
made bothe heauen and earthe.
Blessed be the name of our Lord
from hence forth worlde wyth-
out

Graces.

out end e
Most mighty Lorde & mer-
cyfull father, we yelde thee
heartly thanks for our bodeli su-
stenaunce, requiryng also moſte
intierly thy gracious goodueſſe,
ſo to fede vs wyth the fode of thy
heauēly grace, that we may wor-
thely glozifye thy holye name in
thys lyfe, and after be partakers
of the lyfe euerlaſtinge, throughe
our Lorde Jeſus Chriſt. Amen.

Lorde ſaue thy Church, oure
Queene and Realme, and ſende
vs peace in Chryſte. Amen.

Another grace before meate.

At the begynnyng of thys
reſection, lette vs reuerent-
lye, and earneſtlye call to
oure remembraunce, the holye
ſcripture whyche ſayeth: whether
we eate or drinke, or whatſoever
we

The Cathecchisme.

we doo elles, let vs doo it to the
laude and prayse of God.

Answer.

Laude, praise, and glozve be
vnto God, nowe and euer-
more. So be it.

¶ Thanks after meate.

If as muche as you haue
wel refreshed your bodie,
remembze the lamentable
afflictions and miseries of many
thousandes of your neighbour
and brethren in Christ visited by
the had of god, some with mortall
plages & diseases, some with im-
prisonement, some with extreme
ponertie and necessitie, that ey-
ther they can not, or they haue
not to fede on, as you haue done.
Remembze therfore howe much
& how depely ye present ar bound
to the goodnes of almyghty God
for

Graces.

for your health, wealth, lyberly,
and manye other hys benefytes
geuen vnto you.

Answer.

Praise and thākes be to God
nowe and alwayes, for these
and al other his gracious gif-
tes, of hys goodnesse so mercy-
fullye, louynglye, and aboun-
daūthly shewed vnto vs. Amē.

Grace before supper

Lyste whyche at hys laste
supper, promised hys bodye
to be crucifyed, and hys pre-
cious bloude to be shedde for our
sinnes, blesse vs and our supper.
Amen.

Grace after dinner, or supper.

A ye whom God hath here
refreshed with his sufficient
repaste, remēber your pooze
and nedye bzethzen, of the which
b.i. some

A preparatiue

Some lye in ſtreates ſore ſycke,
naked, and colde, ſomme be hun-
grye and ſoe drye, that they
wold be glad of the leaſt draught
of your dzynecke, and of the ſmal-
leſt parynge of your breade: they
bee youre owne fleſhe and bre-
thzen in Chryſt, bought as dere-
ly wyth hys precious bloudde as
ye were, but yet our Lorde hathe
dealte moore eaſelye wyth you
than with the, and moore ſharplye
with them, then with you, releue
theym therefore to youre power,
and geue to God all glozve, ho-
noure and prayſe, for euer and e-
uer. Amen.

Grace before dynner.

All that is and ſhall be ſet vpon the bozde.

We that ſame ſanctified, by the Lordes worde.

Our father whiche art. &c.

Thankes after dynner.

We geue the thankes, O father almyghty.

For thy graces and benefites manyfolde.

Whiche

Graces.

Whiche thou hast powred on vs aboundantly
Of thy tender kyndnes that can not be tolde.
Graunt vs thy sonnes, that we may be boide,
For Christe Iesus sake to come to the swete dynner
Where nother shall be hunger, thurst nor colde.
But all ioy and myght for euer and euer. Amen.

Grace before supper.

HE that is kyng of glorie, and Lorde ouer all,
Byng vs to the supper, of the lyfe eternall.
Our father whiche art. &c.

Thankes after supper.

O Lambe of God. Christe whiche takeste awaye
The synnes of the world, and cleunst all thyng
We geue thankes, that vs synners this daye
Hast saued vs, kepte vs, and geuen vs redempcion
Graunte vs to beseeche the, at our entyce
Cleane remission, and that in perfect ioye.
We maye departe hence, full of thy blessinge,
And rest in Abrahams bosome aboue. Amen.

Grace before meate.

Pray we to God the almyghty Lorde,
That sendeth fode to beastes and men,
To send his blessinge on this boarde,
To fede vs nowe and euer. Amen.

Thankes after meate.

Blessed be the father celestiall.
Who hath fedde vs with his materall bread.
Beseeching hym to fede the soule,
And graunte vs his kyngdome when we be dead.

A preparatiue.

Before thou praye.

Fyrste examyne thyne owne
conscience with what kinde
of temptation oz sinne thou
art molte encombred withal, and
praye earnestely vnto God for
remedyes therfore. Aske of
hym all thynges needefull bothe
for soule and body, pryuately for
thyne owne selfe, & thy famylle,
and geuerally for all the Chyriste
cōgregaciō. If anye of you lacke
wysedome (that is, anye gyfte of
grace) let him aske of god whych
geueth to all men indifferentlye,
and casteth no man in the teeth,
and it shalbe geuen him. &c.

Secondarily, vpon considera-
cion of thine owne lacke, and the
comon lack of the congregacion:
Remembze that god commaun-
deth the by praiser to cal vpo him
for

Iames. I.

ii.

vnto praier.

foz remedy, aide, & helpe, saying, Math. 7.
Aske, seke, knocke, watche, and Mar. 13.
praye, call vpon me (saith the God) Psal. 50.
in the daye of tribulacion.

Thirldy, cōsider that god doth iii.
not only cōmaunde the to praye,
but also promyseth graciously to
heare and graūt al thine honeste
lesfull and godlye requestes and
peticions, sayinge: Aske and ye
shall haue, knocke and it shalbee Psal. 50.
opened vnto you. Enery one that
asketh, hathe. &c. Call vppon me
(saith god) in the daye of trouble
and I wyl deliuer thee.

Fourthly, thou must stedfastly Math. 7.
beleene goddes promyses, and
trust vndoutedlye, that bothe he iiii.
can & wil perfourme them. Aske
in faith, (saith Sainct James)
nothing doubtinge, for why shul- Iames. 1.
dest thou doubte seyng that the
b. iii. holy

A preparatiue.

Psa. 145.

Psa. III.

Psa 117.

holpe scripture testifieth of God,
that he is faithfull iust, and trew
in all his wordes and promyses,
saying. The Lord is faythfull in
all his wordes. He wyll euer bee
mindfull of hys couenaunt. The
truthe of the Lorde endureth for
euer.

v. Fifthly, thou must aske of god al
th ppetitions & requestes for his
mercy and truth sake, for Christe
Iesus sake, & in hys blessed and
holpe name. Saue me O God
(saythe Dauid) for thy names
sake. No man cometh vnto y fa-
ther but by me (saith chrisst). Ver-
ely verely I say vnto you: what
soener you shall aske the father
in my name, he wyll geue it you
Marke, y he saithe, in my name.

Psal. 54.

Iohn 14.

Iohn. 15.

Psal. 87.

Sixtly, thou must aske all bo-
delye, worldlye, and corruptible
thinges

vnto praier.

thinges pertainyng to thys transi-
torye lyfe, as bodelye healthe,
wealthe, strengthe, beawtye, ho-
noz, landes, ryches, offices, pro-
mociōs, and suche lyke. All such
thinges (I saie) thou muste ever
aske of God wyth these condyci-
ons. If it bee thy wyll O Lorde,
yf it stand with thyne honoz and
gloze: Yf it bee for my soules
health, profite and commodytie. Math. 6.
Yf not, thy wyl bee done, and not
mine. All these thinges your hea-
uenlye father knoweth what you
haue nede of befoze ye ask of him
With this cōdicion praied Chryst Math. 26.
saying: father, if it be possible, let
this cuppe passe from me: Neuer
theles, not as I wil, but as thou
wylte. &c. Wyth lyke condycyon
praied Dauid for his re turne in 2. Reg. 15.
his exile.

b.iiii.

Seuēthly

A preparatiue

vii. Senēthly thou must apoint god no certain time of graūtyng thy requestes, but vtterly commytte that to his Godlye wil and pleasure, whiche knoweth best what tyme of graunting thy requestes is most commodious and profitable for thee. Hereof thou hast a goodlye example in Iudith.

Iudith. 8.

iii. Finally, thou must in anye wyse take heede whan thou prayest, that thou be in loue and charytie with all men, or elles all these aforesayde thynges profitteyth nothing at al. For like as a Surgeon cānot heale perfittly a wounde so longe as any Iron remaineth in it: Euen so can not prayer profite so longe as the mynde is cancred & defyled with gyle, fraude, disceate, rancor, hatred, malyce, & suche other lyke wretchednes:
for

A simil.
iudc.

vnto praier.

for brotherly recōciliacion muste
nedes go befoze prayer. As christ
sayeth: If thou offrest thy gyft at
the aultar, and there remembrest Math. 5.
that thy brother hathe oughte a-
gaynst thee, leane there thyne of-
frynge befoze the aultare, and go
thy waye fyrst, and be reconcyled
to thy brother, & then come and
offer thy gyfte.

Prepare thy selfe therfore to
prayer with the eight aforesayde
cōsideracions, & beyng adourned
and garnished wyth fayth, hope,
charytye, mekenesse, sobernesse,
equytye, pitye, and godhynes, go
to in Chrystes name, and praye
vnto God wyth all diligence.

And that thy prayer maye be
more effectuous, let it be ioyned
alwayes with tēperate fastyng
& charytable almes to thy nedye
b. v. neygh-

A praier.

neighbour according to the godly
councell of the good man To-
bye. Praier is good with fasting
and almes.

And in thy faythfull prayers re-
member to praye for Elysaethe
our most gracious Quene.

Summa.

- 1 Thou hast nede.
2 God comaundes thee.
Of Gods promises.
3 Praye in faith of Gods
4 promyse.
5 Aske all thing in
Christes name.
Praye because
6 Askewozldly and tem-
porall thynges condici-
onallye.
7 Appointe God no tyme
but abyde hys pleasure.
8 In anye wyse praye in
Charitye.

Aske

vnto praier.

2 Aske thynges pety-
ning to thy saluacion,
remission of sinne, and
lyfe everlastinge wyth-
out condition.

For these hath god certenlye
promised to all them that wyth a
true faithfull and obedient heart
dothe come vnto hym in earnest
and continual praier.

A praier conteynyng in it all
the aforesaid Preparatiue,
vnto praier.

O Gracious Lord and moste
mercyfull father, whyche
hast frō the begynnyng of myne
age hitherto, delyuered me from
innumerable perilles and daun-
gers bothe of soule and bodye: I
moste heartely thanke the. And
yet forasmuche as I feele in my
selfe so manye faultes and im-
per

A praier.

perfections such redines to euyl,
& suche frowwardenes & slackenes
to doe good, I quake and trem-
ble for feare of thy fearce wrath
and strayte iugement. But whā
I consyder wyth my selfe, that
thou commaundest me by praier
to craue of thee al thinges neces-
sarye for soule and bodye, I con-
ceau a litle hope of recouerye of
that that I stande neede of. And
truelye it fullye comfozteth mee,
and maketh me not a lyttle ioye-
full whan I remember, that not
onely thou O father, commaun-
dest me to pray, but also of thyne
exceeding greate mercy promist
graciousslye to heare my lamen-
table suite, and mercyfulllye to
graunte to me my lawefull and
nedeful requestes. And my faith
confidence and sure trust is, that
thou

A praier.

thou arte true and iust in all thy
wordes and promises, and bothe
can and wylte perfourme them, &
graunt me mine honest petitions.
How be it for al that, I wyl not
presume to ask the in mine owne
name, neither for mine own me-
rite or deseruyng but for Christe
Iesus sake, and in hys blessed &
holy name, & for thy mercye and
truthes sake. But touchyng all
those thynges, that pertayne to
this my corruptible body & tran-
sitory lyfe, I humbly beseeche thy
fatherly goodnes to graunte me
them so farforth as they agre vn-
to thy holy wyl, pleasure, hono-
r, and gloze, and to my mooste fur-
theraunce profite and commodi-
tie. Neuerthelesse I beseeche thee
good Lorde, graunte me theym,
not at suche tyme as I fanye to
be

A praier.

be best. But at suche time as shal
be sene most mete to thy Godlye
maiestie, vnto whose tuicpon I
fully and wholly commytte both
me and all myne. More ouer,
seyng that thou regardeste no
prayer onlesse it bee done in loue
and charitye, I humblye beseeche
thy gracyous goodnes, that I
maye alwaye praye in charytye,
receaue my petitions and reques-
tes in Charitye, vse al thy gra-
cious gyftes & benefytes in cha-
ritye, and lead all my whole lyfe
and conuersacion in Charytye.
And finally I hertely pray thee,
that I may daylye throughe the
assistance of thy holy spyrit more
and more mortifye al my carnall
desires & filthye affeccions. And
vouchesafe to prosper bothe me
and myne, and all the Christen
con-

A praier

congregation in all oure honeste
and godly affaires: encrease also
thy gracious gyftes in vs, and
confirm vs & establishe vs so in
grace, that we may go forwarde
in al goodnes, graunt this most
mercyfull father for Iesus chri-
stes sake our onely mediatoure
and aduocate. So be it.

At thine bpaisling in the morn-
ning, saye.

Enter into this day, to do
all thynges, In the name
of the father, & of the sonne
and of the holy ghoſte. So be it.

Adde this prayer folowing.

After due examynatyon of
my former life, with an hū-
ble and contrite harte, wyth
a sorowful and repentant spirite
I sue vnto thee moſte mercyfull
father, beſeching thee of mercy &
forgeue

A praier

forgeuenes of all myne offences;
whiche in thys nyght, oz at anye
time heretofore I haue commit-
ted against thy godly wil, & plea-
sure, by any maner of vncleannes
of soule oz body, that I haue fal-
len into by the illusyon of the de-
uyl, oz elles by frailtye of myne
owne fleshe, trespassyng agaynst
thy godlye maiestye, other in
thought, cōsent, delectaciō, word
oz dede. And I moste hartelye
thāke the, y thou hast vouchsafed
to p̄serue me this nyghte from
sodeine death & al other mischef,
that any person, man oz woman
hath been stricken with all by thy
permissiō, & sufferance, knowing
of a suertie, that the selfe same oz
suche like, had woorthely lyght on
my heade also, haddest not thou
defended me and p̄serued me.

And

vnto prayer.

And nowe I beseeche thee blessed
father, that thou wilt vouchesafe
to haue a mercyfull eye vnto me
this daye, suppozte me & susteine
me, beare me vp and saue me,
that I fall not into the daunger
of thy displeasure through brea-
king of thy commaundementes.
Geue me grace to walke warely
among the innumerable snares
of our mortal enemies the deuill,
the worlde and the fleche, and in
al thynges to be circumspect and
prudent, and diligently to consy-
der befoze hande, what I shall
speake, and what I shall goe a-
bout to do, that al my whole lyfe,
thoughtes, wordes, and woꝝkes
maye so be ordered, that in all
myne enterpryses, thine honour,
laude and gloꝝye, the edefyenge
of myn owne soule in vertue, and
c.i. the

A preparatiue

the profytte of my chryſten bre-
thē may be only ſought for and
intended, thꝛough the gracyous
meditacion of Ieſus chꝛiſte oure
Lord & only aduocate. So be it.

Going to thy reſt ſay.

I laye me downe to reſte, in
the name of the father, and of the
ſonne, and of the holye ghoſte, ſo
be it.

Adde this prayer folowynꝝ.

Most gracious Lord and
merciful father, I thy ſyn-
ful creature and moſt vn-
worthye chylde, proſtrate in my
hart befoze thyne high maieſtye,
moſt hūbly beſeche the of mercye
and forgivenes of all my ſynne
and iniquitye, that I haue thys
day comitted againſte thee. Yea,
and euer ſith y time that I was
cōceiued in my mothers wombe,
vnto

vnto prayer.

vnto this present instāt, and spe-
cially in this &c. (Here cal to thy
remembraunce what heynouse
offence thou hast committed, that
cheifely grudgeth thy cōscience.)
And most hartly I thanke thee,
that thou haste p̄serued me he-
therto from al suche offences, as
I haue not fallen in, and where-
into any other persone thozough
his own fault, and thy sufferance
hath fallen, into the which I also
without doubt shoulde haue fal-
len, haddeste not thou wyth thy
grace p̄uented me, saued me,
support ed me, and susteyned me.
That I haue fallē many waies,
my great faulte and blame it is,
for the whiche in mooste humble
wise I aske mercy and forgeue-
nes of the. That thou hast p̄ser-
ued me, thy great goodnes, mer-
cye

A preparatiue

cy and grace it is, for the whyche
with al min hart I thanke thee.
And nowe I beseeche the moste
merciful father, that thou wylte
no moze be angrie with me, nei-
ther henseforth forsake me, but
that thou wylte continuallye not
only assiste, fortifye and strength
me agaynste the assaultes of the
deuyll, but also bee my succoure
and defēce in thys nyght and al-
wayes to my lyues ende agaynst
all synne and iniquitie. And that
thou wilt bouchsafe also of thi a-
bōndaunte bountefulnes (if it be
thy wyll) to refreche my bryttell
bodey so wyth conuenyente reste
this nyght, that I may the moze
redely, freshlye & promptly wyth
all dyligence serue the to morow
accordyng to that state that thou
haste set me in & called me vnto,
so

vnto prayer.

so that al my life may please thee
and thzough thyne assistēce be so
ordzed and gouerned, that after
this bayne and transitozy lyfe, I
may attayn the lyfe euerlasting,
Thzough Iesus Chyzte oure
Lorde. So be it.

A prayer for the moznynge.

Mercifull Lord God hea
uēly father, I rēder most
high Laudes, prayse, and
thākes vnto thee, that thou hast
preserued me both al thys nyght
and al the tyme and dayes of my
lyfe hitherto vnder thy protecci-
on, and haste suffered me to lyue
vntill this present houre: And I
besech y hartily, thou wilt vouch
safe to receaue me this daye, and
the residue of my whole life from
hence forth vnto thy tuicion, ru-
lynge and gouernynge me wpyth
c.iii. thy

A preparatiue

thy holy spyzite, that al maner of
darkenes of mis beliefe, infidely-
tye, and carnall lustes and affec-
cions may be vtterly chased, and
dzyuen out of my harte, and that
I maye bee iustifyed and saued
both bodye and soule, thzoughe a
ryghte and persyte faythe, and so
walke in the lyghte of thy moste
Godlye truthe, to thy glozpe and
praise, and to the profite and sur-
draunce of my neighbour, thzough
Jesus Chzist our Lorde and sa-
uour. Amen.

A prayer to be saide at night,
going to bedde.

O Mercyful Lorde God hea-
uenlye father, whether we
slepe oz wake, lyue oz dye,
we are alwayes thine. Wherfore
I beseeche the hartelye, that thou
wylte vouchsafe to take care and
charge

vnto prayer.

charge of me, & not to suffer me to perithe in the woꝝkes of darknesse, but to kyndle the lyghte of thy countenaunce in my hearte, that thy godly knowledg maye daylye increaſe in me, thꝛough a right and pure faith, and that I may alwayes be found to walke and lyue after thy wyl and pleasure thꝛough Ieſus Chryſte our Lord and ſauoure. Amen.

An order of priuate prayer for
Mornyng and Euenyng euerye
day in the weeke, and ſo
thꝛough out the whole
yeare.

AT the begynnynge of Mornyng
and Euenyng priuate praier thou
ſhalt daily read, meditat, way and
depeſe conſider one of thoſe ſentences,
of holy Scripture that followe. And the
from the bottome of thine hart adde the
confeſſion of thy ſinnes, and the prayer
ſollowynge.

At

A preparatiue

At what tyme soeuer a sinner doth repent hym of his synne frome the bottom of his hert, I wil put al his wickednesse oute of my remembraunce sayeth the Lorde.

I do knowe myne owne wickednesse, and my synne is alwaye agaynst me.

Turne thy face awaye frome oure synnes (O Lorde) and blot out all our offences.

A sorowful spirit, is a sacrifice to god: despise not (O lord) humble and contrite hartes.

Rente your heartes, and not youre garmentes, and turne to the Lord your God: because he is gentil and mercyfull, he is paciēt and of muche mercy, and suche a one is sorow for your afflictions.

To thee (o lord god) belongeth mercy

vnto prayer.

mercye and forgeuenesse : for we haue gone awaye from thee, and haue not harkened to thy voyce, wherby we myght walke in thy lawes, which thou hast appoynted for vs.

Correct vs, O lord, and yet in thy iudgement, not in thy furey, lest we shoulde be consumed and brought to nothyng.

Amend your liues, for the kingdome of god is at hand.

I will go to my father and say to hym, father I haue synned agaynst heuen, and against the, I am no moze worthy to be called thy sonne.

Enter not into iudgemēt with thy seruauntes, O Lorde, for no fleshe is ryghteous in thy syght.

If we saye that we haue no sinne, we deceyue our selues, and there

Sentences of

there is no trueth in vs.

Dearely beloued brethre, the
Scripture moueth vs in sun
dry places to acknowledge
and cōfesse our manyfold synnes
and wickednes, & that we should
not dyssemble nor cloke them be-
foze the face of almighty god our
heauenlye father, but confesse
them with an humble, lowly, pe-
nitent, and obediēt hert, to theend
that we maye obtayne forgeue-
nes of the same by hys infynyte
goodnes & mercy. And although
we oughte at all times, humblye
to knowlege our synnes befoze
God, yet ought we most chieflie
so to doe, when we assemble and
meete together, to render thākes
foz the greate benefytes that we
haue receyued at hys handes, to
set forth his most woorthy praise,
to

vnto prayer.

to heare his moste holpe worde,
and to aske those thinges whiche
be requisite and necessary aswell
for the body as the soule. Where-
fore I praye and beseeche you, as
many as be here presente, to ac-
company me with a pure heart &
humble voyce, vnto y^e thzone of his
heauenly grace, sayieng after me.

Then say the confession folowynge after these
sentences of holy scripture

If the bngedlye boyl turne Eze
away from al his synnes,
that he hath done, & keepe
all my commaundementes, and
doe the thinge that is equall and
ryghte, doubteles he shall lyue,
and not dye. As for all hys syn-
nes that he dyd before, they shall
not be thoughte vpon: but in hys
righteousnes that he hath done,
he shall liue. For I haue no plea-
sure in the death of a sinner, saith
the

Sentences of

the Lorde God, but rather that he conuert and liue.

Wherfoze bee conuerted, and turne you cleane frō al your wickednes, so shall there no sinne do you harme.

zach. 1. Turne you vnto me, sayth the Lorde of hostes, and I wil turne me vnto you.

Lu. c. 13. Excepte ye repent, ye shall all perishe (sayeth Christ.)

Lu. c. 15. There shall be ioye in the presence of the angelles of GOD, ouer one synner that repenteth.

Math. 3. Amende youre lyues, for the kyngdome of God is at hande.

Psal. 51. A sorowfull spyzite is a sacrifice to God: despyse not O God, humble and contrite heartes.

Esa. 55. Lette the vngodly man forsake hys owne wayes, & the vnryghteous hys owne imagynacions, and

holy scripture.

and turne agayne vnto the lord,
so shall he be merciful vnto hym
and to our God, for he is redy to
forgette.

Turne you vnto me (sayeth the ^{Iccle. 8.}
Lord) with all your hertes, with
fastyng, weping and mournyng.
Rent your hertes, and not youre
clothes. Turne you vnto the
Lorde youre God, for he is gra-
cious and mercifull, longe suffe-
rynge, and of greate compassion,
and redy to pardon wyckednes.

Make no taryeng to turne vn- ^{Eccle. 3.}
to the Lord, and put not of from
daye to day, for sodenly shall hys
wraath come, and in tyme of ven-
geance he shall destroye the.

Turne vs, O God oure saui- ^{Psal 85.}
our, and let thyne anger cease fro ^{Ierc. 31.}
vs. Conuert thou me and I Chal
be conuerted, for thou arte my
Lorde

A confession.

Lord God.

If we knowledg our sinnes
God is faythfull and iuste to for-
geue vs our sinnes, and to clense
vs from al vnrightheousnes.

A confession of synnes.

Almyghty and most mercye-
ful father, I haue erred and
:: :: strayed from thy waies, like
a losse sheape, I haue folowed to
muche the deuises and desires of
mine owne harte. I haue offen-
ded agaynste thy holpe lawes. I
haue lefte vndone those thynges,
whyche I oughte to haue done,
and I haue done those thynges,
whyche I oughte not to haue
done, and there is no healthe in
me. But thou, O LORD, haue
mercy vpon me miserable offen-
der. Spare thou me, O god, which
confesse

A praier.

confesse my faultes, restore thou
me that am penitent, accordinge
to thy promyses declared vnto
mankynde, in Christe Iesu oure
LORD. And graunte, O most
mercifulle father for hys sake,
that I may hereafter liue a god-
lye, ryghteous, and sober lyfe, to
the glozpe of thy holpe name. A-
men.

Adde to this confession this praier.

Almightie god, the father of
our lord Iesus Christ, whi-
che despyeste not the deathe
of a synner, but rather that he
maye turne from his wickednes
and liue: and haste geuen power
& comaūdemēt to thy mynisters,
to declare and pronounce to thy
people being penitente, the abso-
lucion

A prayer.

Iucion and remission of their sin-
nes, and pardonest and absol-
uest all them whyche trulye re-
pent, and vnfaynedly beleue thy
holpe Gospell. I beseeche the to
graunte me true repentaunce,
and thy holpe spyryte, that those
thynges maye please the, whiche
I doe at thys presente, and
that the rest of my lyfe here
after, maye be pure and
holy. So that at the
last I may come
to thy eternall
ioy thozough
Jesus christ
our Lord
Amen.

The beginning of mor-
ning praier.

Morning praier for Sonday.



Our father whiche arte
in heauen, halowed
bee thy name. Thy
kynge dome come.

Thy wyllle bee doone in earth
as it is in heauen. Gyue vs thys
daye oure daylye bread. And for-
geue vs our trespasse as we for-
geue them that trespasse agaynst
vs. And leade vs not into temp-
tacion. But delyuer vs from euil
Amen.

Then saie.

Lord open thou my lippes.
And my mouth shal shewe
forth thy prayse.

O God make speede to helpe me.

O Lorde make hast to saue me.

Glorie be to the father, and to the
sonne, and to the holie ghoſte:

As it was in the begynnynge, is
nowe, and euer shalbe, worlde

B.I.

with a

Mornyng prayer.
without ende. Amen.

Wrayse we the Lorde

Venite.

Psalm. 55.

Come, lette vs synge vnto
the Lorde: let vs heartes-
ly reioyce in the strength
of our saluacion.

Let vs come before hys presence
wyth thankesgynges: and
shewe our selfe glade in hym
with Psalmes.

For the Lorde is a greate God:
and a greate kynge aboue all
Goddess.

In his hande are all the corners
of the yearth: and the strength
of the hylles is his also.

The sea is hys, and he made it:
and his handes prepared the
dye lande.

Come, let vs worshyp and fall
downe: and knele before the
Lorde

for Sonday.

Lorde our maker.

For he is (the Lorde) our God:
and we are the people of his
pasture, and the shepe of his
handes.

To day if ye wil heare bys voice
harden not your hartes: as
in the prouocatio, and as in
the day of temptation in the
wyldernesse.

When your fathers tempted me:
proued me, and saw my woꝝ-
kes.

Forty yeaeres longe was I gre-
ued wyth thys generacyon,
and sayde: it is a people that
do erre in theyr hartes, for
they haue not knowen my
wayes.

Unto whome I swaie in my
wyꝛth, that they shoulde not
entre into my reste.

V.ii.

Glos

Mornyng prayer.

Glorie bee to the father, and to
the Sonne, and to the holpe
ghoste.

As it was in the begynnyng, is
nowe, and euer shalbe: world
without ende.

Beatus vir. Psal. i.

Blessed is that manne that
hathe not walcked in the
counsaille of the vngodly:

Nor stande in the way of syn-
ners, and hath not sytte in the
seate of the scozeful.

But his delyghte is in the lawe
of the Lorde: And in his lawe
wylle exercise hym selfe daye
and nyght.

And he shall be lyke a tree plan-
ted by the water syde: That
wyl byng forth his fruite in
due season.

His lease also shall not wyther:
And

for Sondaye.

And loke what soeuer he doth
it shal prosper.

As for the vngodlye, it is not so
with theym: But they are lyke
the chaffe, whyche the wynde
scattereth away (from the face
of the earth.)

Therfore the vngodly shal not be
able to stande in y^e iudgement:
Nether the sinners in the con-
gregation of the ryghteous.

But the Lord knoweth the way
of the ryghteous: And the way
of the vngodlye shal perishe.

Domine quid multiplicati.

Lorde howe are they increa- Psalm. 3.
sed that trouble me: Ma-
nye are they that ryle a-
gaynst me.

Manye one there be that saye of
my soule, there is no helpe for
hym in (hys) God.

B.iii,

But

the mornynge prayer.

But thou, O Lorde, arte my defender: Thou arte my worshippe, and the lifter vp of my heade.

I dyd call vpon the Lorde with my voyce: And he hearde me out of his holy hyll.

I layde me downe and slepte: and rose vpp agayne, for the Lorde sustayned me.

I wyll not be afrayed for tenn thousande of people: That haue set them selte agaynst me rounde aboute.

Up Lorde and helpe me, O my G O D: for thou smyttest all myne enemies vpon the cheke bone, thou haste broken the teath of the vngodlye.

Saluacyon belongeth vnto the Lorde: And thy blessinge is vpon the people.

The

for Sondaye.

The fourth Psalm.

Cum inuocarem.

Hear me when I call, O Psalm. 4.
God of my ryghteous-
nes: Thou haste set me
at liberty whē I was in trou-
ble, haue mercye vpon me, and
herken vnto my prayer.

O ye sonnes of men howe longe
wylle ye blaspheme myne ho-
nour: and haue suche plea-
sure in vanitie, and seke after
leasynge?

I knowe this also, that the Lorde
hath chosen to hymselfe the
man that is godlye: when I
call vppon the Lorde, he wylle
heare me.

Stande in awe, and synne not:
comen with your owne heart,
and in your chaumber, and
be still.

B. iiii.

Offer

the mornyng prayer.

Offer the sacryfice of ryghteous-
nes: and putte youre truste in
the Lorde.

There be manye that wyll saye:
whoe wylle shewe vs anye
good?

Lorde lyfte thou vp: the lyght of
thy countenaunce vpon vs.

Thou haste put gladnesse in my
heart: sence the tyme that their
cozne and wyne (and oyle) in-
creased.

I wil lay me down in peace, and
take my reste: for it is thou
Lorde onely, that makeste me
dwell in safetie.

Glorie bee to the father, and to
the sonne, and to the holpe
ghoste.

As it was in the begynnynge, is
nowe and euer shalbe worlde
without ende. Amen.

The

for Sondaye.

¶ The first lesson out of
Exodus. 20.

R Emembze that thou keepe Exod. 20
holye the Sabbothe daye.
Syre dayes thou shalt
laboure and doe all that thou hast
to dooe. But the seuenth daye is
the Sabbothe of the Lorde thy
God, in it shalt thou doe no ma-
ner of worke, thou and thy sonne
and thy doughter, thy man ser-
uaunt, and thy mayde seruaunt,
thy cattell, and the straunger,
that is wythin thy gates, for in
syre dayes the Lorde made hea-
uen and earthe, the sea, and all
that in theym is, and rested the
seuenth day. Wherfore the Lord
blessed the seuenth daye and ha-
lowed it.

¶ Thus endeth the first lesson ta-
ken out of the twentye Chap-
ter of Exodus.

B.v.

Te

The morning praier

Te deum laudamus.

We prayse thee, O God,
we knowledg thee to
be the Lorde.

All the yearth doth worshyp thee,
the father euerlastyng.

To thee all Angels cry aloud,
the heauens and all the pow-
ers therin.

To thee Cherubin and Sera-
phin, continually do crye.

Holpe, Holpe, Holpe, Lorde God
of Sabaoth.

Heauen and yearth are full of
the Maiestye of thy glory.

The gloryous compaignie of the
Apostles prayse thee.

The goodly felowshyppe of the
Prophetes prayse thee.

The noble armie of Martyres,
prayse thee.

The

for Son daye.

The holy churche, thoroughoute
al the woꝛlde doth knowledg
thee.

The father of an infynitie mai-
esty.

Thy honourable, true, and one-
ly sonne.

Also the holye ghost the comfort-
er.

Thou arte the kynge of gloꝛy: O
Chyste.

Thou art the everlastyng sonne
of the father.

When thou tokest vppon thee to
delyuer man: thou dydest
not abhorre the byrgens
wombe.

Whē thou haddest ouercome the
sharpenes of death: thou dyd-
dest open the kyngedome of
heauen to all beleuers.

Thou syttest on the reght hande
of

The morning praier
of God: in the glozve of the fa-
ther.

We beleue that thou shalt come
to be oure iudge.

We therfore praye thee, helpe thy
seruauntes: whom thou haste
redemed wvth thy pzeious
bloude.

Make them to be numbezv with
thy saynctes: in glozve euer-
lastynge.

O Lorde saue thy people: and
blesse thvne heritage.

Gouverne them and lifte them vp
for euer.

Day by daye we magnifye thee.
And we worlthvpp thy name euer
worlde without ende.

Vouchesafe, O Lorde: to kepe vs
this daye without synne.

O Lorde haue mercye vpon vs:
haue mercye vpon vs.

For Sonday.

O Lorde, let thy mercye lyghten
vppon vs: as oure truste is in
thee.

O Lorde, in thee haue I trusted
let me neuer be confounded.

Or this Canticle.

Benedicite.

O Al ye workes of the Lord
blesse ye the Lord: praise
hym and magnifye him
for euer.

O ye aungels of the Lord, blesse
ye the Lord: Praise ye hym
and magnifie hym for euer.

O ye heauens, blesse ye the lord:
Praise hym and magnifye
hym for euer.

O ye waters that be aboue the
firmamēt blesse ye the Lord:
Praise hym and magnifye
hym for euer.

O all

The mornynge prayer.

O all ye powers of the Lorde,
blesse ye the Lorde: Praise
hym and magnifie hym for
euer.

O ye Sonne and Moone, blesse
ye the Lorde: Praise hym
and magnifie hym for euer.

O ye sterres of heauen, blesse ye
the Lorde: Praise hym and
magnifie hym for euer.

O ye Showers and dewe, blesse
ye the Lorde: Praise hym
and magnifie hym for euer.

O ye wyndes of God, blesse ye
the Lorde: Praise hym and
magnifie hym for euer.

O ye fyre and heate, blesse ye the
Lorde: Praise hym and ma-
gnifie hym for euer.

O ye Wynter and Sommer,
blesse ye the Lorde: Praise
hym & magnifie hym for euer

O

For Sonday.

O ye dewes & frostes, blesse ye
the Lorde : Prayse hym and
magnifie hym for euer.

O ye frost and colde, blesse ye the
Lorde : Praise hym and mag-
nifie hym for euer.

O ye Ice and Snowe, blesse ye
the Lorde : Prayse hym and
magnifie hym for euer.

O ye nightes and days, blesse ye
the Lorde : prayse hym, and
magnifie hym for euer.

O ye lyght and darkenes, blesse
ye the Lorde : Prayse him and
magnifie hym for euer.

O ye Lyghtenynge and clow-
des, blesse ye the Lord : praise
hym and magnifye hym for
euer.

O let the Earth blesse the Lord:
Yea, lette it prayse hym and
magnifie hym for euer.

The mornyng prayer.

O ye Mountaines and Hylles,
blesse ye the Lorde : Prayse
hym and magnifye hym for e-
uer.

O al ye Grene thinges vpon the
earthe , blesse ye the Lorde :
Prayse hym and magnifye him
for euer.

O ye welles blesse ye the Lorde:
Praise him and magnifie him
for euer.

O ye Seas and floudes, blesse
ye the Lorde: Prayse hym and
magnifye hym for euer.

O ye Whales and all that moue
in the waters , blesse ye the
Lorde: Prayse hym and mag-
nifye hym for euer.

O all ye foules of the ayre, blesse
ye the Lorde: Prayse hym and
magnifye hym for euer.

O all ye beastes and cattayle ,
blesse

for sondaye.

blesse ye the lord: Praise him
and magnify him for euer.

O ye chyldren of menne blesse ye
the Lorde: Praise hym and
magnifie him for euer.

O lette Israell blesse the Lorde:
Praise hym and magnifye
him for euer.

O ye priestes of the Lorde, blesse
ye the Lorde: praise him and
magnify him for euer.

O ye Seruauntes of the Lorde,
blesse ye the Lorde: Praise
him and magnify him for e-
uer.

O ye spirites and Soules of
the ryghteous, blesse ye the
Lord: Praise him and mag-
nify him for euer.

O ye holy and humble menne of
hearte blesse ye the Lorde:
Praise hym and magnifye

C.i.

him.

The morning praier

hym for euer.

OAnanias, Azarias, and Mi-
sael, blesse ye the Lord: Praise
hym and magnifye hym for e-
uer.

Glorie bee to the father, and to
the Sonne, and to the holie
Ghosse.

As it was in the begynnynge, is
nowe, and euer shal be, woꝛlde
wythout end. Amen.

The Seconde Lesson taken out of
the fyfte Chapter of the Gos-
pell of Saynt
Mathew.

When Jesus sawe the peo-
ple, he wēt vp into a mou-
tain, and whē he was set,
hys dysciples came to hym. And
after that he hadde opened hys
mouthe, he taught them, sayng:
Blessed are the poore in spyrte
for

For Sonday.

for theirs is the kyngedome of
heaven: Blessed are they that
mourne: for they shall receaue
comforte. Blessed are the meeke:
for they shall receyue the inheri-
taunce of the earthe. Blessed are
they whyche hunger and thyrste
after righteousnes: for they shall
be satysfied. Blessed are the mer-
cifull: for they shal obtayne mer-
cy. Blessed are the pure in heart:
for they shall see God. Blessed
are the peace makers: for they
shall bee called the chylderne of
God. Blessed are they whych suf-
fer persecution for righteousnesse
sake: for theirs is the kyngdome
of heauen. Blessed are ye, when
menne reuple you, and persecute
you, and shall falsely saye al ma-
ner of euyll sayeng agaynste you
for my sake. Reioyce and be glad

C.ii.

for

The morning praier

for great is your reward in heuē
For so persecuted they the pro-
phetes, whyche were befoze you.
Ye are the salte of the earth. But
yf the salte haue lost the saltenes,
what shalbe seasoned therewyth?
It is then selfe fooz the good for no-
thyng, but to be caste oute, and to
bee troden downe of menne: Ye
are the lighte of the woꝛlde. A ci-
tye, that is sette on an hyl cannot
be hydde, neyther doo men lighte
a candel, and putte it vnder a bu-
shell, but on a candell stycke, and
it geueth lyghte vnto all that are
in the house. Lette youre lyghte
shyne befoze men, that they maye
see your good woꝛkes, and glozi-
fye youre father which is in hea-
uen.

Thus endeth the seconde les-
son take out of the fift Chapter
of

For sondaye.

of the gospel of S. Mathew.

Benedictus.

Blessed be the Lorde God of
Israell: for he hathe visyted
and redemed his people.

And hathe raysed a myghtye sal-
uacion for vs: in the house of
his seruaunt David.

As he spake by the mouth of hys
holy pzophetes, whyche haue
bene sence the worlde began.

That we shoulde be saued frome
our enemies: And frome the
handes of al that hate vs.

To perfourme the mercye pro-
myled to our fozfathers, and
to remembze his holye coue-
naunte.

To perfourme the othe whyche
he sware to oure fozefather
Abraham: that hee woulde
geue vs.

C. iii.

That

The morning praier

That we beyng deliuered oute
of the handes of our enemies
myghte serue hym wythoute
feare.

In holynesse and ryghteousnesse
before hym: all the dayes of
our lyfe.

And thou chylde shalte bee called
the Prophete of the hyghest:
for thou shalte go before the
face of the Lorde, to prepare
his wayes.

To geue knowledge of saluaci-
on vnto his people for the re-
mission of their synnes.

Through the tender mercye of
oure God: Whereby the daye
sprynge frome an hyge hath
visited vs.

To geue light to them that sit in
darkenes, and in the shadow
of deathe: and to guyde oure
fete

For Sonday.

steete into the wayes of peace.
Glozy be to the father and to the
sonne, and to the holy gholste.
As it was in the begynnynge, is
nowe, and euer shal bee: worlde
without ende. Amen.

¶ O, els this Psalmes.
Iubilate Deo.

O Bee ioyefull in the Lorde,
(all ye landes :) Serue
the Lorde wyth gladnesse, and
comme before hys p̄sence with
a songe.

Be ye sure that the Lorde he is
God: it is he that hath made
vs, and not we our selues, we
are hys people, and the shepe
of his pasture.

Doe your waye in to hys ga-
tes with thankesgeuyng, and
into his courtes wyth prayse:
bee thankfull vnto him, and

C.iiii. **speake**

The morninge praier

speake good of his name.

For the Lorde is gracious, hys
mercy is everlastinge: and hys
trueth indureth frome genera-
tion to generation.

Glorie bee to the father, and to
the sonne, and to the holpe
ghoste.

As it was in the begynnynge, is
nowe, and ever shalbe: worlde
without ende. Amen.

The Creede.

Beleue in God the Fa-
ther Almighty, maker of
heauen and earthe. And
in Iesus Christ his one-
ly sonne our Lorde. Whiche was
conceiued by the holy gost, bozne
of the virgin Marye. Suffered
vnder Ponce Pylate, was cru-
cifyed, deade, and buryed, he des-
cendel

For sondaye.

cended into hell. The thyrde daye
he rose agayne frome the deade.
He ascended into heauen, and
sitteth on the right hand of God
the Father almyghtye. Frome
thence shall he come to iudge the
quicke and the deade. I beleue
in the holy gost: The holy catho-
like Church. The Communy-
on of saintes. The forgeuenes
of synnes. The resurrection of
the body, & the lyfe euerlastyng,
Amen.

¶ Then knelyng deuoute-
ly saye.

Lette vs pray.

Lorde haue mercy vpon vs.

Christ haue mercy vpon.

Lorde haue mercy vpon vs.

Our father vvhiche arte. &c.

O Lorde shewe thy mercye vpon
vs.

C.v.

And

The mornyn g praier

And graunte vs thy saluation
O Lorde saue the Quene.

And mercifullye here vs when
we call vpon thee.

Indue thy ministers wyth righte-
teousnesse.

And make thy chossen people
ioyful.

O Lorde, saue thy people.

And blesse thyne inheritaunce.

Geue peace in our tyme O lorde.

Because there is none other
that fyghteth for vs, but one-
lye thou O God.

O God make cleane our heartes
withyn vs.

And take not thine holy spirite
from vs.

Then say the Collecte that pertayneth
vnto that Sonday, which Collect
also shal serue for the fyrst Col-
lecte all the whole weke
folowyn g.

The

For Sonday.

The seconde Collect for peace.

God whyche arte authoꝝ
of peace, and loue of con-
corde, In knowledg of
whom standeth our eternal lyfe,
whose seruice is perfect freedom,
defend vs thy humble seruantes
in all assaultes of our ennemies,
that we surely trusting in thy de-
fence, maye not feare the power
of any aduersaries: thozough the
might of Iesus Chyriste our lord.
Ame n.

For grace.

GLord our heuenly father,
Almighty and euerlastyng
God, whyche haste safely
broughte vs to the begynnyng
of thys daye: Defende vs in the
same wyth thy myghtye power,
and graunte that thys daye we
fal into no synne, neyther runne
into

The morning praier.

into anye kinde of daunger: But that all oure doynges maye bee ordred by thy gouernaunce, to do alwayes that is righteous in thy syghte: thorough Iesus Chyriste our Lorde. Amen.

The fourth Collect for the Quene.

O Lorde Iesu Chyriste, moste hygh, most myghty Kyng of Kynges, Lorde of lordes, the only ruler of al princes, the verye soonne of God, on whose ryghte hande syttinge, doeste frome thy thzone beholde all the dwellers bypon earth, with moste lowely heartes we beeseche thee, vouchsafe wyth fauourable regarde to beholde our most gracious souerayne ladye Quene Elizabeth, and so replenysh her wyth the grace of thy holye spirite, that she maye alwaye inclyne to thy wyll,
and


For sondaye.

and walke in thy waye . Keepe
her farre frome ignoraunce, but
throughe thy gracious gifte lette
prudence and godlye knowledge
allwaye abounde in her royall
heart. So instructe her O Lorde
Jesu raigning vpon vs in earth
that her noble grace may alwaye
obey thy godlye maiestie in feare
and dreade, endue her plentyful-
lye with heauenly giftes, graunt
her in healthe long to liue, heape
glozye and honoure vppon her,
gladde her wyth the ioye of thy
countenance, strengthē her, that
shee maye vanquyshe and ouer-
come all her and our foes, and be
dreade and feared of all the ene-
mies of this realme, and finallye
after thys lyfe, that she maye at-
tayne euerlastynge ioye and fe-
licitie. Amen.

Here

The morning praier
Here folovveth the

Letanie.

 God the father of heuen,
haue mercy vpon vs mi-
serable synners.

¶ God the father of heauen, haue
mercy vpon vs miserable sinners

¶ God the sonne redemer of the
worlde, haue mercy vpon vs mi-
serable sinners.

¶ God the sonne redemer of the
worlde, haue mercye vpon vs mi-
serable synners.

¶ God the holy goste, procedyng
frome the father and the sonne,
haue mercy vppon vs myserable
synners.

¶ God the hely ghoſte, proceeding
from the father and the sonne, haue
mercy vpon vs miserable sinners.

¶ holy, blessed, and glorious tri-
nitie, thre persons and one God:
Haue mercy vppon vs mysera-
ble

For sonday.

ble synners.

A holy blessed and glorious trinite, three persons and one **G D D:** haue mercy vpon vs miserable sinners.

Remember not lord our offences, nor the offences of our fathers, neyther take thou vengeance of our synnes: spare vs good Lord, spare thy people, whome thou hast redeemed wth thy moste precious bloudde, and bee not angrie wth vs for euer.

Spare vs good Lord.

Frome all euyl and myschiese, from sinne, from the craftes and assaultes of the deuyl, from thy wrath, and from euerlastynge damnacion.

Good Lord deliuer vs.

Frome all blyndenesse of heart, from pryde, bayneglozy and hypocrisie.

The morning praier
pocryſye, frome enuye, hatrede
and malyce, and all vncharita-
blenes.

Good Lorde delyuer vs.
Frome al fornication & all other
deadely synne, and frome all the
deceites of the woꝛlde, the fleſhe,
and the deuil.

Good Lorde delyuer vs.
Frome lyghtenyngeſ and tem-
peſte, frome plage, peſtilence and
famyne, from battayle and mur-
ther, and from ſodayne death.

Good Lorde delyuer vs.
From all ſedicion and priuy con-
ſpiracye, frome all falſe doctryne
and hereſye, frome hardeneſſe of
heart, and contempt of thy woꝛde
and commaundement.

Good Lorde delyuer vs.
By the myſterye of thy holye in-
carnation, by thy holye natiuitye
and Circumcyſion, by thy Bap-
tiſme,

for sondaye.

tisme, fastynge, and temptation.

Good Lord deliuer vs.

By thyne agonye and bloudre
sweate, by thy crosse and passion,
by thy precious deathe and buri-
all, by thy glorious resurrection,
and ascencion, and by the com-
myunge of the holy ghost.

Good Lord deliuer vs.

In all tyme of oure trybulacion,
in all tyme of oure wealthe in the
houre of death, and in the daye of
iudgemente.

Good Lord deliuer vs.

We sinners do beseech the to heare
vs (O lord God) and that it may
please thee to rule and gouerne
thy holy Churche vniuersally in
the right way.

We beseech thee to heare vs good
Lord.

That it maye please thee to kepe
Elizabeth thy seruante, oure

D. I.

Quene

The morning praier
Quene and gouernoure.

We besech thee to heare vs good
Lorde.

That it maye please thee to rule
her heart in thy fayth, feare, and
loue, that she may haue alwayes
affiance in the, and euer seke thy
honour and glozy.

We besech thee to heare vs good
Lorde.

That it may please thee to be her
defendoure and keper, geuyng
her the victoꝛye ouer all her ene-
mies.

We besech thee to heare vs good
Lorde.

That it maye please thee to illu-
minate all Bythops, Pastours,
& Ministers of the church, wyth
true knowledge and vnderstan-
dyng of thy word: and that both
by their preachynge and lyuing,
they may set it forth and shewe it
accoꝝ-

For Sonday.

accozdingly.

We besech thee to heare vs good
Lorde.

That it maye please thee to
endue the Lordes of the coun-
sayle, and all the nobylitye, wryth
grace, wysedome, and vnderstan-
dyng.

We besech thee to heare vs good
Lorde.

That it may please thee to blesse
and keepe the Magistrates, ge-
uyng theym grace to execute ius-
tice, and to mayntaine trueth.

We besech thee to heare vs good
Lorde.

That it may please thee to blesse
and kepe all thy people.

We besech thee to heare vs good
Lorde.

That it maye please thee to geue
to all nacions, vnitie, peace, and

D.ii.

cone

The morning praier.

concozde.

We besech thee to heare vs good
Lorde.

That it maye please thee to geue
vs an hearte to loue and dreade
thee, and diligently to lyue after
thy commaundementes.

We besech thee to heare vs good
Lorde.

That it maye please thee to geue
al thy people increase of grace to
heare mekely thy woozde, and to
receiue wyth pure affection, and
to bzing forth the fructes of the
spirite.

We besech thee to heare vs good
Lorde.

That it may please thee to bzing
into the waye of trueth, all suche
as haue erred and are deceyued.

We besech thee to heare vs good Lorde.

That it may please the to streng-
then suche as dooe stande, and to
com-

Forsondaye.

comfort and help the weake hearted, and to raise them vp that fall, and finally to beate Downe Satan vnder our fete.

We besech thee to heare vs good
Lorde.

That it may please thee to succor
healpe, and comforte all that bee
in daunger, necessitie, and tribu-
lation,

We besech thee to heare vs good
Lorde.

That it maye please thee to pre-
serue al that trauayle by land or
by water, all women labouryng
of chylde, all sicke personnes and
younge children, and to shew thy
pyty vpon all prisoners and cap-
tues.

We besech thee to heare vs good
Lorde.

That it maye please thee to de-
fende and prouide for the father-
lesse

D.iii.

lesse

The mornyng praier

ies childzen and widdowes, and
al that be desolate and oppressed.

We besech thee to heare vs good
Lorde.

That it maye please thee to haue
mercy vpon al men.

We besech thee to heare vs good
Lorde.

That it maye please thee to for-
geue our enemies, persecutours
and slaunders, and to tourne
their heartes.

We besech thee to heare vs good
Lorde.

That it may please thee to geue
and p̄serue to our vse, the kind-
ly fruites of ȳ earth, so as in due
tyme we may enioy them.

We besech thee to heare vs good
Lorde.

That it maye please thee to geue
vs true repentaunce, to forgeue
vs all oure synnes, negligences
and

For Sonday.

and ignoraunces, and to endue
vs with the grace of thy holy spi-
rite, to amende oure lyues, accor-
ding to thy holy worde.

We besech thee to heare vs good
Lorde.

Sonne of God: we beseeche thee
to heare vs.

Sonne of God we besech thee to
heare vs.

O lambe of God that takeste a-
way the sinnes of the world.

Graunt vs thy peace.

O lambe of God that takeste a-
way the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

D.iiii.

Out

The morninge praier
Our father vvhiche arte. &c.
And leade vs not into temptation.
But deliuer vs from euil. Amen
O Lorde deale not with vs after
our synnes.

Neither rewardz vs after oure
iniquities.

Let vs pray.

O God mercyfull father, that
despysest not the syghynge
of a contrite hearte, nor the
desyre of suche as bee sorowfull:
mercypullye assyste oure prayers
that we make befoze thee, in all
oure troubles and aduersitytes
when soeuer they oppresse vs.
And graciouselfe heare vs, that
those euils, whych the craftie and
subtlyte of the deuyl or manne
wozketh agaynst vs, be brought
to nought, and by the pzouidence
of thy goodnes, they may be dys-
perlet.

For sondaye.

perfed, that we thy feruauntes,
beynge hurte by no persecution,
may euermore giue thākes vnto
thee in thy holy churche, thzough
Iefus Chzift our Lord.

¶ Lord arise, helpe vs, and de-
liuer vs for thy names sake.

¶ God, we haue hearde wyth
our eares, and our fathers haue
declared vnto vs the noble woꝝ-
kes that thou didst in their daies
and in the old time befoze them.

¶ Lord aryse, helpe vs, and de-
liuer vs for thine honour.

Glorie bee to the father, and to
the sonne, and to the holy ghoſte.
As it was in the begynnynge, is
nowe, and euer ſhal be: worlde
without ende. Amen.

¶ From our enemies defend vs
O Chzift.

Graciouſly looke vpon our afflic-
tions.

Pitye

The morning praier

Pittfully beholde the sorowes of
our heart.

Mercifully forgiue the sinnes of
thy people.

Fauourably with mercye heare
our praiers.

O son of David haue mercye vpon vs.
Both nowe and euer vouchelafe
to heare vs, O Christe.

Graciously heare vs, O Christe, graci-
ously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercye be shewed
vpon vs. The answer.

As we do put our trust in thee.

Let vs pray.

We humbly besech thee, O
father, mercifully to loke
vpon our infirmities, and
for the glozve of thy names sake,
tourne from vs all those euylles
that we most ryghteous ly haue
deserued: and graunte that in all
our

For Sonday.

our troubles we maye putte our
whole truste and conpydence in
thy mercye, and euermooze serue
thee in holynesse, and purenes of
liuyng. to thy honoure and glo-
rye: throughe our onely medya-
tour and aduocate Iesus Chryst
our Lord. Amen.

For raine, if the time requyre.

God heuēly father whych
by thy soone Iesu Chryste
hast promysed to all them
that seke thy kingedome and the
ryghteousnesse thereof, all thyn-
ges necessary to theyr bodely su-
stenance: sende vs we beseeche
thee in thys oure necessitie, suche
moderate rayne and showes,
that we may receyue the fruites
of the earth to our comforte, and
to thy honoure: throughe Iesus
Chryst our Lord. Amen.

For

The morning praier

For faire weather.

D Lozde God, whiche for the synne of man diddest ones drowne al the worlde, except eighte personnes, and afterwarde of thy great mercy diddest promise neuer to destroye it so agayne: we humbly beeseche thee, that althoughe we for oure iniquities haue worthylly deserved thys plague of rayne and waters, yet bypon oure true repentaunce, thou wylt sende vs suche weether, wherby we may receyue the frutes of the earth in due season, and learne bothe by thy punishment to amende our lyues, and for thy clemency to geue thee praise and gloze through Iesus Christ our Lo. d. Amen.

In the tyme of dearth and samyne.

O God

For sondaye.

O God heuenly father, whose
gyfte it is that the rayne
doth fall, the earth is fruite-
full beastes increase, and fylthes
do multiply: Beholde we beseeche
thee thafflictions of thy people,
and graunt, that the scarcitie and
dearthe (which we do now moste
iustelye suffer for sure iniquitye)
maye throughe thy goodnesse be
mercifully turned into cheapnes
and plentye, for the loue of Iesu
Christe oure Lorde: to whome
wyth thee and the holy ghost. &c.
Amen.

Or thus.

O God mercyful father which
in the tyme of Heliseus the
Prophete, dyddeste sodenlye
turne in Samaria greate scarci-
tye and dearth into plentye and
cheapnes, and extreme famin in
to

The morning praier

to abundaunce of victuall: haue
pyttee vppon vs, that now be pu-
nished for oure synnes with lyke
aduersityte, encrease the frutes
of the earthe by thy heauenly be-
nediction: And graunte, that we
receauyng thy bountifull lybe-
ralitie, maye vse the same to thy
glozye, oure comforte, and reliefe
of our nedy neighbours: through
Jesus Christ our Lorde. Amen.

In the time of warre.

O Almyghtye God, Kyng
of all kynges, and gouer-
noure of all thynges, whose po-
wer no creature is able to resyst,
to whome it belongeth iustlye to
punythe synners, and to bee mer-
cyfull to theim that truly repent:
saue and delyuer vs (we humbly
beseeche thee) from the handes of
oure enemies; abate theyr pryde,
and wage

For ſonday.

affwaige theyr malyce, and con-
founde their deuises that we be-
yng armed wyth thy defence,
may be preſerued euermore from
all perilles, to gloriſie the, which
art the only gener of all victoꝛye
thꝛoughe the merites of thy one-
ly ſonne Jeſus Chꝛiſt our Lord.
Amen.

In the tyme of anve common
plague oz ſyckenes.

O Almighty God: whiche in
thy wꝛathe in the tyme of
kyng Dauid, dyddeſt ſlea
with þy plague of peſtilence, three
ſcoꝛe and tenne thouſande, and
yet remembꝛyng thy mercy dyd-
deſt ſaue the reſte: haue pitye vpon
vs myſerable ſynners; that
nowe are viſited wyth great ſyck-
enes and mortalitie, that lyke
as thou dyddeſt then commaund
thyne

The morning praier

thyne Aungell to cease from pun-
nishinge: So it may now please
thee to wpthorawe from vs thys
plague and greuous syckenesse,
thronghe Iesu Christe our lorde
Amen.

For one that is sore sycke.

HEare vs almyghty & most
mercyfull God, and saui-
our, extend thy accustomed
goodnes to thy seruaunte N. whis-
che is greued with sickenes, visite
him, O Lord, as thou didst visite
Peters wyues mother and the
captaynes seruaunte. So visite
and restore vnto this sicke person
his former helth (if it be thy wyl)
oz elles geue him grace so to take
thy visytation, that after thys
payneful life ended, he may dwel
wyth thee in lyfe euerlastyng.
Amen.

Other

for sondaye.

Other generall Collectes.

Assist vs mercifully Olorde
in these oure supplications
and pzaters, and dispose the
waye of thy seruauntes, towarde
the attaynement of euerlastynge
saluacion: That amonge all the
chaunges of thys mortall lyfe,
they may euer be defended by thy
mooste gracious and redye helpe
through Chziste our Lorde.

Almyghty Lorde and euer
liuyng God, vouchsafe we
besech: thee, to directe, sana-
ctifye and gouerne both our her-
tes and bodyes, in the wayes of
thy lawes, and in the woozkes of
thy commaundementes, that
thorough thy most myghtye pro-
fection, bothe here and euer, we
maye bee pzeserued in bodye and
soule, throughe oure Lorde and
C. i. sauour

The morning praier
sauoure Iesus Chryste. Amen.

After the sermon or Homelye.

GRaunt we beseeche thee Al-
myghty God, that the woꝝ-
des whiche we haue hearde
this daye wythoure outewarde
eares, maye thzoughe thy grace
bee so grafted inwardlye in oure
heartes, that they maye bzyng
forth in vs the fruite of good ly-
uynge, to the honour and praise
of thy name, thozoughe Iesus
Christ our Lord. Amen.

Reuent vs, O Lorde, in al
our doynges with thy most
gracious fauoure, and fur-
ther vs wyth thy continual help,
that in al oure woꝝkes begonne,
contynued, and ended in thee:
We maye glorify thy holy name,
and finally by thy mercy obtaine
enerlastinge life, thzough Iesus
Christ

For Sonday.

Christ our Lord. Amen.

A Almighty God, the fountaine of al wisdom, which knoweste oure necessities beefore we aske, and oure ignorance in al kynge, we beseeche thee to haue compassion vpon our infirmityes, and those thynges whyche for oure vnworthynesse we dare not, and for oure blindness we cannot aske, vouchsafe to geue vs for the worthines of thy sonne Iesus Christe our Lorde. Amen.

A Almighty God, the fountaine of al wisdom, whiche haste promised to heare the peticiōs of theim that aske in thy soones name: We beseeche thee mercyfullye to encline thyne eares to vs, that haue made no oure prayers and supplications

C.ii.

vnto

The morninge praier

vnto thee: And graunt that those
thynges whyche we faythefullye
asked accor dyng to thy wyll,
maye effectuallye be obtained, to
the reliefe of our necessite, and to
the settynge foorthe of thy glozve
thoroughe Iesus Chyste oure
Lorde. Amen.

The Letany shal ener ende
with this collect folowing.

A Lmyghty God, whych haste
geuen vs grace at this time
wytth one accorde to make
our common supplications vnto
thee, and doest promyse that whā
twoo, oz thzee be gathered in thy
name, thou wilt graunt their re-
questes, fulfyl now O Lorde, the
desyres & peticiōs of thy seruaū-
tes as may be most expedient for
thē, grauntyng vs in this world
knowledge of thy truthe, and in
the

For sondaye.

the world to comme lyfe everlaſ-
tynge. Amen.

As beſoze moꝝnyng pꝛayer,
euen ſo beſoze eueninge pꝛaier,
begin wyth a ſentence, and adde
therunto the confeſſion of syn-
nes and the pꝛayer ſolowynge,
and then ſaye.

Our father vvhiche arte. &c.

O God make ſpeede to ſaue me.

O Lorde make haſte to helpe
me.

Gloꝝy be to the father, and to the
ſonne, and to the holy ghoſt.

As it was in the begynnyng, is
nowe and euer ſhal bee, worlde
without ende. Amen.

Praiſe we the Lorde.

Confitebor tibi.

I Wyl geue thanks bn-
to the Lorde, wyth my
whole hearte: ſecretlye a-
monge the faythfull, and in the
E.iii. con

The Euening praier
congregation.

The woꝝkes of the Lorde
are greate: Soughte oute of all
them that haue pleasure therein.

His woꝝke is woꝝthy to bee
prayed and had in honoure: and
hys righteousnesse endureth foꝝ
euer.

The mercifull and gracious
Lorde hath so done his meruay-
lous woꝝkes, that they oughte
to be had in remembraunce.

He hath geuen meate vnto the
that feare hym, he shall euer bee
mindeful of his couenant.

He hathe shewed hys people
the power of his woꝝkes: that he
maye geue them the heritage of
the Heathen.

The woꝝkes of hys handes
are veritye and iudgemente: All
his commaundemētes are true.

They

For Sonday.

They stande fast for euer and euer: and are done in trueth and equity.

He hath sent redemption vnto hys people: he hath commanded his couenaunte for euer, holy and reuerent is his name.

The feare of the Lord is the beginnyng of wisdom: a good vnderstandyng haue al they that do therafter, the praise of it endureth for euer.

Glozy be to the father. &c.
As it was in the begynnyng. &c.

Beatus vir.

Blessed is the man that feareth the Lord: he hath great delight in hys commaundementes.

His seede shall bee myghtye vpon earthe: the generatiō of the faythful shall be blessed.

E.iiii.

Riches

The Euening praier.

Rychesse and plenteousnesse
shalbe in his house: and his righ-
teousnes endureth for euer.

Unto the godlye there aryseth
by lyghte in the darkenesse: he is
mercifulle, lounge, and ryghte-
ouse.

A good man is mercifull and
lendeth: and will guyde his woꝝ-
des with discretion.

For he shall neuer bee moued:
and the ryghteous shalbe hadde
in an euerlastyng remembraunce.

He wil not be afrayed for anye
euyl tidinges: for his heart stan-
deth fast, & becometh in the Lord.

Hys hearte is stablyshed, and
wyl not chyncke: vntyll he see
his desire vpon his enemies.

He hath disperfed abroade, and
geuen to the pooꝝe: and his righ-
teousnes remaineth for euer: his
horne

For sondaye.

horne shall bee exalted wyth ho-
nour.

The vngodly shall see it, and
it shall greue him: he shall gnathe
wyth hys teethe, and consume a-
waye, the desyre of the vngodlye
shall perishe.

Glozy bee to the father, and to
the sonne, and to the holy ghoſte.

As it was in the begynnyng,
is now, and euer shall be, worlde
without ende. Amen.

The firſte leſſon taken out of the
firſte Chapter of the Proverbes.

Wisdomme crieth without, and
putteth forth her voyce in
the ſtreets. She calleth bee-
foze the congregation in the open
gates, and ſheweth her wordes
thorow the cytye, ſayinge: O ye
chyl dren, howe longe wyll the
ſcozners delyte in ſcoznyng: &
and

The Euenyng praier

and the brutish bee enemyes vnto knowledge: O turn you vnto my correction: For I wyll expresse my mynde vnto you, and make you vnderstande my wordes. Seinge thenne that I haue called, and ye refuse it, I haue stretched oute my hande, and no manne regarded it, but all my counsailes haue ye despyied, and set my correction at naught.

Therefore shall I also laughe in your destruccion, and mecke you whenne the thyng that ye feare commeth vpon you, euen when the thyng that ye bee afrayde of falleth in sodenlye lyke a storme, and youre miserie lyke a tempeste: yea when trouble and heauines commeth vpon you. Than they shal seke me earlye, but they shall not fynde me. And that be-
cause

For Sonday.

cause they hated knowlege, and
receaued not the feare of y^e Lord,
but abhorred my counsaile, and
despised my correction.

Here endeth the firste Lesson ta-
ken oute of the first Chapter of
the Proverbes.

Magnificat.

My soule doeth magnify the
Lord.

And my spirite hathe reioysed in
God my sauicour.

For he hathe regarded the lowli-
nes of his handmaiden.

For beholde, from hence forth
all generacions shal cal me bles-
sed.

For he that is myghtye, hathe
magnifyed me: and holy is hys
name.

And hys mercy is on theym that
feare hym thzoughoute all gene-
racions

The Eucning praier

neracions.

He hath shewed strength with
hys arme: he hath scattered the
proude, in the ymagination of
theyr heartes.

He hath put downe the mygh-
ty from their seate: and hath ex-
alted the humble and meke.

He hath fylled the hungry with
good thynges: and the ryche he
hath sent empty away.

He remembryng his mercy,
hath holpē his seruāt Israel: as
he promysed to oure forefathers
Abraham and his sede for euer.

Glozy be to the father, and to
the sonne, and to the holy ghost.
As it was in the begynnyng,
is now, and euer shalbe: world
without ende. Amen.

Or els this Psalme

Cantate,

For sondaye.

D Synge vnto the Lorde a
new songe : for he hathe
done meruailous thinges.

Wyth hys owne ryghte hande,
and wyth his holy arme: hath he
gotten himselfe the victory.

The Lorde declared hys sal-
uacion: hys ryghtousnes hath he
openly shewed in the sight of the
heathen.

He hathe remembred his mer-
cy and trueth towarde the house
of Israell: and all the endes of
the worlde haue sene the saluaci-
on of our God.

Shewe youte selues ioyefull
vnto the Lord all ye landes: sing
reioyce and geue thanks.

Praise the Lorde vppon the
harpe: synge to the harpe wyth a
psalme of thankesgeuinge.

With trumpettes also & shaw-
mes

The Eucning praier

mes: O shewe youre selues ioyefull befoze the Lorde the kinge.

Let the sea make a noyse, and all that therein is : the rounde worlde , and they that dwelle therein.

Let the floudes clappe theyr handes, and let the hilles be ioyfull together befoze the Lorde: for he is come to iudge the earth.

Wyth ryghteousnesse shall he iudge the worlde: and the people with equitie.

Glozy bee to the father, and to the sonne, and to the holye ghost. As it was in the begynnynge , is nowe, and euer shall be: worlde without ende. Amen.

The seconde Lesson taken out of the. xii. Chapter to the Romanes.

For sonday.

I Beeseche you brethzen, by the
mercifulnesse of God, that ye
make youre badyes a quicke
sacrifice, holy and acceptable vn-
to God: whyche is youre reaso-
nable seruyng of God, and fa-
shion not youre selues lyke vnto
this world: but be ye chaūged in
youre shape by the renuyng of
youre mynde, that ye may proue
what thyng that good, and ac-
ceptable and perfect wyll of God
is. For I saye thozow (the grace
that vnto me geuen is) to e-
uerye manne amonge you, that
no man stande hye in hys owne
conceate, moze thanne it becom-
meth hym to esteeme of hym selfe.
But so iudge of hymselfe that he
bee gentle and sober, accorดยnge
as God hath dealt to euery man
the measure of faith. For as we
haue

The Euening praier
haue many members in one bo-
dye, and all members haue not
one office, so we beyng many are
one bodye in Chryste, and euerye
man among our selues, one an o-
thers member.

Thus endeth the seconde lesson
taken out of the. xii. Chapter of
the Epistle to the Romaynes.

Nunc dimittis.

Lorde, nowe lettest thou thy
seruaunte departe in peace
according to thy worde.
For mine eyes haue sene: thy sal-
uacion.

Whych thou haste prepared
befoze the face of al people.

To be a lyghte for to lighte the
Gentiles: and to be the glozpe of
thy people Israel.

Glozpe bee to the father, and to
the sonne: and to the holye ghost.

As

For Sunday

As it was in the begynnynge
is now. and euer shalbe worlde
without ende. Amen.

¶ This is this psalme.

Deus misereatur nostri.

God be mercyfull vnto vs;
and blesse vs: and shewe Pl. 67
:: :: vs the lyght of his counte-
naunce, and bee mercyfull vnto
to vs.

That thy waye maye be knowen
vpon earthe: thy sauynge
helthe amonge all nacions.

Let the people prayse thee O
God: yea let all the people praise
thee.

O let the nacions reioyce and
be gladder: for thou shalte iudge
the folke ryghteouslye, and go-
uerne the nacions vpon earthe.

Let the people prayse thee, O
God: let all the people prayse
thee

f. i.

The Euenynge prayer

thee.

Then shall the earthe brynge
forthe her increase: and GOD,
euen oure owne God shall geue
vs his blessinge.

God shall blesse vs: and all the
endes of the worlde shall feare
hym.

Glozy be to the father and
to the sonne, and to the holys
ghoste.

As it was in the beginninges:
is nowe, and euer shalbe worlde
withoute ende. Amen.

¶ The say the crede with other
suffrages as before appointed
at mornyng prayer after Bene-
dictus adding the Sunday Col-
lecte, and these two that folow.

For prayer.

O God from whome all holy
desyres, all good counsayls
:: :: and all iuste workes do pro-
cede

For Sunday

cede, geue vnto thy seruantes
that peace, whiche the worlde
cannot geue: that both our hear-
tes may be set to obeye thy com-
maundementes, and also that by
thee we beyng defended frome
the feare of oure enemyes, maye
passe our tyme in reste and qui-
etnesse, throught the merytes of
Iesus Chryste oure Sauyoure.
Amen.

For ayde agaynst all
perylles.

Lyghten oure darkenes. we
beseeche thee, O Lorde, and
:: by thy greate mercy defende
vs from all perylles and daun-
gers of thys nyghte, for the loue
of thy onely sonne oure Sauy-
oure Iesus Chryste.

A prayer for the Quene.

J.ii. Most

The Euenynge prayer

Most mercifull father, all we
thy seruantes by duety, and
thy childe by grace, do besech
thee moste humbly to preserue
Elizabeth thy daughter and ser-
uaunt, and oure Queene and
gouernour: Shewe in her good
Lorde suche sede of vertue nowe
in her yong age, that manye ye-
res thys Realme maye enioye
much fruite of this thy blessinge
in her, throughe Iesus Christe
oure Lorde. Amen.

Let the grace of God, whyche
passeth all vnderstandynge
keepe oure hattes and myn-
des in the knoweledge and loue
of God, and of hys sonne Iesus
Christ our Lorde. And the bles-
syng of God almyghty, the fa-
ther the sonne and the holy gost
bee amonge vs, and remaine
with

For monday.

wyth vs alwayes. Amen.

Thus endeth the Morning & Euenyng
prayer for the Sondaye. And the same or-
der shal ye kepe euery day in y^e weke in al
poyntes excepte onch *e* Psalmes & tellōs,
which shalbe proper for euerye daye in the
weeke, as shal appeare by the order of this
booke folowynge.

Oure father whiche arte. &c.

Then saye.

O Lozde open thou my lypps. &c.

And so for the.

Verba mea auribus.

Ponder my words, O Lozde Psal. 5.
consyder my meditation.

:: :: O herken thou vnto the
voyce of my callinge, my kynge
and my God: for vnto the wyll I
make my prayer.

My voyce shalt thou heare be-
tymes O lozde: early in the mor-
nyng wyll I directe my prayer
vnto the, and wyll loke vp.

J.iii. For

The moynynge prayer.

Foz thou arte the God that
hathe no pleasure in wickednes,
neyther shall any euyl dwel with
thee.

Suche as be folyse, shall not
stande in thy sighte: foz thou ha-
test all them that worke vanitie.

Thou shalt destroye the that
speake leasynge: the Lorde wyll
abhorre both the bloude thirye
and deceptfull man.

But as foz me, I wyll come in
to thy house, euen vpon the mul-
titude of thy mercye: and in thy
seare wyll I worship toward thy
holy temple.

Leade me (O Lorde) in thy
ryghteousnes, because of my en-
myes: make thy waye playne be-
foze my face.

Foz there is no faythfulnesse
in his mouth: they? inward par-
tes

For monday.

partes are very hyckednes.

Their throte is an oppen sepulchre: they flatter wyth theyr tongue.

Destroie thou them O God, let them peryshe through theyr owne imaginacions: calle them out in the multitude of theyr vngodlynnesse, for they haue rebelled agaynst thee.

And let al them that put their trust in thee, reioyce: they shal here be geuyng of thanks, because thou defendest them: they that loue thy name shalbe ioyfull in thee.

For thou Lorde wylte geue thy blessing vnto the righteous: and wyth thy fauourable kyndnes wylte thou defende hym as with a shielde.

Glozy be to the father, and to the
F.iii. sonne

The moynynge prayer.

sonne, and to the holpe ghoſte.

As it was in the begynnyng
is now, and euer ſhalbe worlde
wythoute ende. Amen

Domine Dominus noſter.

Pſal. 8.

O Lorde oure gouernoure,
how excellent is thy name
in al the world: thou that
haſte ſet thy gloꝝy aboute the hea-
uens.

Oute of the mouthe of very
babes and ſucklynges haſt thou or-
deined ſtrength bycauſe of thyne
enemyes: that thou myghteſt ſil-
the enemye and the auenger.

For I wyll conſyder thy hea-
uens when the worke of thy ſyn-
gers: the Moone and the Star-
res whiche thou haſte ordeyned.

What is man that thou arte
myndeſull of hym: and the ſonne
of man, that thou viſyteſt hym.

Thou

For monday.

Thou madeste hym lower then
the angels: to crowne hym wyth
glory and worshyppe.

Thou makeste hym to haue
dominion of the woorkes of thy
handes: and thou haste putte all
thynges in subiectyon vnder hys
feete.

All shepe and cren: yea and the
beastes of the fielde.

The foules of the ayre, and
the fyshes of the sea: and what so-
euer walketh throughe the pathes
of the seas.

O Lorde oure gouernour:
howe excellent is thy name in al
the worlde.

Glorie be to the father, and to
the sonne, and to the holye ghost.

As it was in the begynninge,
is nowe and euer shal be worlde
wythoute ende. Amen.

In

The moornyng prayer.

In domino confido.

Psalm.

In the Lorde put I my trust
howe saye ye then to my
soule, that she shoulde slee as
a bride to the hylle.

For lo the vngodly bend theyr
bowe: and make redy theyr ar-
rowes wythin the quyuer, that
they maye priuily shote at them,
whiche are true of hearte.

For the foundations wyll bee
caste downe: and what hathe the
righteous doone.

The Lorde is in hys holye
Temple: the Lordes seate is in
heauen.

His eyes consyder the poore:
and his eye lyddes tryethe the
chyl dren of men.

The Lord alloweth the righ-
teous: but the vngodly and hym
that delyghteth in wyckednesse,
dothe

For monday.

Doth his soule abhorre.

Upon the vngodlye he shall
rayne snares fyre and brynstone,
storme and tempest: this shall be
theyr porcion to drinke.

For the ryghteous Lord lo-
ueth ryghteousnes: hys counte-
naunce wyl beholde the thinge
that is iuste.

Glozy be to the father, and to
the sonne and to the holy ghoste.

As it was in the begynnyng,
is now, and ever shall be worlde
wythout ende. Amen.

The fiftte lesson taken out of the
fifte Chapter of the Psalmes.

CO to the emmer: thou flug-
garde) consider her wayes
:: and learne to be wyse.

She hath no guyde nor ouerse-
ar, nor ruler. Yet in the sommer
he prouideth her meate, and ga-
thereth

The moynynge prayer.

gathereth her foode together in
the haruest. Howe longe wylt
thou slepe thou sluggyshe man :
When wylt thou arysle out of thy
slepe : Yeaslepe on still a lyttle
Rombze a lyttle. folde thyne han-
des togyther a lyttell, that thou
mayeste slepe : so shall pouertye
come vnto thee, as one that tra-
uayleth by the waye, and necessi-
tye, lyke a weaponed man. But
yf thou be not slouthfull, thy har-
uest shall come as a spryging well
and pouertie shall fle fare fro the.

Thus endeth the fyfste Lesson, out
of the, vi. of the Prouerbes.

The seconde Lesson taken out of the
vi. Chapter. of Math.

No mā can serue two mai-
sters : for eyther he shall
hate the one, & loue the
other or els leane to the one and
despyse

For Monday

pise & other. He can not serue god
& Mammon. Therfore I say vnto
you: Be not carefull for your life
what you shall eat or drinke, nor
yet for your body what raiment
ye shall put on. Is not the lyfe
more woorthie than meate, and
the body more of value then rai-
ment, Behold, the foules of the
ayre, for they sowe not, neyther
doo they reape, nor cary into the
 barnes: and your heavenly fa-
ther feedeth them, ar ye not much
better then they, Which of you
(by takyng carefull thought) can
adde one cubite vnto his sta-
ture, And why care you for rai-
ment, Considre the lilies of the
field, how they growe. They la-
bour not, neither do they spinne
and yet I say vnto you, that e-
uen Salomon, in all his roialtie
was

The Mornyng prayer

Was not arrayed lyke one of
these: Wherfore yf God so clothe
the grasse of the fiede, whyche
(thoughe it stande to daye) is to
morrow cast into the fornace, Shall
he not muche more do þ same for
you, O ye of lytle fayth. There
fore take no thoughte, sayinge:
what shall we eate, or what shall
we drinke, or wherewith shall
we be clothed, After all these,
thynges do the gentyles seke, for
poure heuenlye father knoweth
that ye haue nede of al these thin
ges. But rather seke ye fyrste the
kingedome of God, and the righ
teousnesse therof, and all these
thynges shall be ministred vnto
you. Care not for to morowe,
for the morowe daye shall care
for it selfe: sufficient vnto the day
is the trauaile thereof.

Thus

For Monday

Thus endeth the seconde Lesson
taken out of the vi. Cha-
piter of Math.

Our father whiche arte .cc.

O God make spede to saue me
O Lorde make hast to helpe me,
Glorie be to the father, and to
the sonne, and to the holy ghoſte.

As it was in the begynnyng,
is now and euer ſhalbe worlde
without ende. Amen.

Beati immaculati.

Blessed are those that be vn- psal. 119.
defyled in the way: & walke
:: in the lawe of the Lorde.

Blessed are they that kepe his
testimonies: and seke hym with
their whole hearte.

For they whiche doo no wy-
chednes: walke in his wates.

Thou haſte charged, that we
shall diligentlly keepe thy com-
mande

The Mornyng prayer
maundementes.

O that my wayes were made
so direct: that I myght kepe thy
statutes.

So shall I not be confounded
while I haue respecte vnto all
thy commaundementes.

I wyll thanke thee, with an
bafayned harte: when I shall
haue learned the iudgementes
of thy ryghteousnes.

I wyll kepe thy ceremonies:
D forsake me not vtterly.

Glozy be to the father, and to
the sonne and to the holy gholle.

As it was in the begynnyng,
is now and euer shall be worlde
without ende. Amen.

Where withall shall a yonge
manne clense his way: euen
::: by culyng hym selfe after
thy worde.

with

For Monday.

With my whole heart haue I
soughte thee: O lette me not go
wronge out of thy commande-
mentes.

Thy woordes haue I hydde
wythin my hearte: that I shuld
not spynne agaynst thee.

Blessed art thou, O Lorde: O
teache me thy statntes.

With my lippes haue I been
tellinge: of all the iudgementes
of thy mouth.

I haue had as great delite in
the waye of thy testimonies, as
in all maner of riches.

I wyl talke of thy comman-
dementes: and haue respect vn-
to thy waies.

My delite shall bee in thy sta-
tutes: and I wyl not forget thy
worde.

Glorie be to the father, and to
G. i. the

The morning praier
the sonne, and to the holy ghost.
As it was in the beginnyng,
is now, and euer shal be. Amen.

The firste lesson taken out of the
second chapter of Ecclesiasticus.

Eccle. 2.

My Sonne, yf thou wylte
come into the seruice of
God stande faste in ryghteous-
nes and feare, & arme thy soule
to temptation, settle thy hearte,
be patiente, bowe downe thyne
eares, receaue the wordes of un-
derstandynge: and chyncke not
awaye when thou arte entysed,
holde thee faste vpon God, ioine
thy self vnto him, suffer that thy
lyfe maye encrease at the laste.
what so euer happenethe vnto
the, receaue it, suffer in heuines,
and be paciēt in thy trouble: for
like as gold and siluer are tryed
in the fyre: euen so are accepta-
ble

for mondaye.

ble men in the fornaice of aduersitie. Beleeue in God, and he shal helpe thee, order thy way aright and put thy truste in hym, holde fast his feare and grow therein. O ye that feare the Lorde, take sure holde of his mercy, shrinke not away from hym, that ye fall not. O ye that feare the Lorde, beleeue hym, and your rewarde shal not bee emptye. O ye that feare the lord, put your trust in him, and mercye shal come vnto you for plesure. O ye that feare the Lorde, set youre loue vppon hym, and youre heartes shal be lightened. Consider the olde generation of men. (O ye chyldre) and marke them wel: was there euer anye one confounded, that put hys trust in the Lorde: Who euer continued in his feare, and

G.ii. was

The Eucening praier.

was forsaken? O2 whome dyd
he euer despise, that called faith-
full ye vppon hym: For God is
gracious and mercyfull, he for-
geueth synnes in the tyme of
trouble; and is a defendour of al
them that seke him in truth.

Thus endeth the first lesson
oute of Ecclesiasticus
the second Chapter.

My soule doth magnify. &c.

The second lesson taken out of the
xii. Chapter to the Romaines.

Ro. 2,

Let hym that hath an office
wait on his office. Let him
that teacheth, take heede to hys
doctrin. Let him that exhorteth
geue attendaunce to hys exhor-
tation. If any mā geue, let hym
do it with siglenes: let hym that
ruleth, doo it with dilygence. If
any man shewe mercye, let hym
doo

For monday.

do it with cherefulnes. Let loue
be without dissimulation. Hate
that which is euill, & cleue vnto
that whiche is good. Bee kynde
one to an other with brotherlye
loue. In geuyng honoꝝ, go one
befoze an other. Bee not slouth-
ful in the busines which ye haue
in hande, bee feruent in the spi-
rite. Applye poure selues to the
tyme. Reioyce in hope. Be paci-
ent in tribulation. Continue in
prayer. Distribute vnto the ne-
cessitye of the Sainctes. Be re-
dy to harbour.

¶ Thus endeth the seconde lesson
out of the .xii. Chapter of the Ro-
maines.

Lorde now lettest thou. &c.

¶ Psalmes and lessons for Morning
prayer on tuesdaye.

Our father vvhich arte. &c.

G.iii,

D

The morning praier

O Lorde open thou my lips. &c.

O God, make haste to saue me.

O Lorde, make haste to helpe me.

Glozy be to the father, and. &c.

As it was in the beginnyng,
is now, and euer. &c.

Domine quis habitabit.

Psa 85.

Lord who shal dwell in thy
tabernacle: who shal reste
vpon thy holy hyll?

Euen he that leadeth an vn-
corrupte lyfe: and doth the thing
whiche is ryghte, and speaketh
the trueth from his hearte.

He that hath vbled no deceite in
his tongue, nor done euil to his
neighbours, and hath not flau-
ndered his neyghbours.

He that setteth not by him
selfe, but is lowely in his owne
eyes: and maketh much of them
that

for Tevvſdaye.

that feare the Lorde.

He that ſweareth vnto hys
neyghboure, and diſapoyntethe
hym not: though he it were to his
obone hynderaunce.

He that hath not geuen his
money bpon vſurye: noz taken
rewarde agaynſt the innocent.
Who ſo doth theſe thinges: ſhall
neuer fall.

Glozy be to the father, and
to the ſoonne, and to the holye
ghoſte.

As it was in the begynning
is now, and euer ſhal be world
without ende. Amen.

Dominus regit me.

THe Lord is my ſhepherde
therefoze can I lacke no
thyng.

He ſhal fede me in grene pa-
ſture: and leade me forth beſyde
G.iiii. the

The morning praier
the waters of comfozte.

He shall conuerte my soule:
and brynge me forth in the pa-
thes of ryghteousnesse for hys
names sake.

Yea though I walke thzough
the valey of the shadow of deth:
I wyll feare no euyl, for thou
arte with me, thy rodde and thy
staffe comfozte me.

Thou shalt prepare a table
beefoze me, agaynst theym that
trouble me: thou haste annoynt-
ed my heade wyth oyle, and my
cup shal be ful.

But (thy) louynge kyndenesse
and mercye shall folowe me all
the days of my lyfe: and I wyll
dwell in the house of the Lorde
for euer.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

The

For Tevvſday.

The firſt leſſon oute of the.
Jeremy.

I Oke throughe Jeruſalem ^{Pla. 119.}
behold & ſe: Seke throughe
her ſtretes alſo within, if he
can fynde one man, that doethe
equall and right, or that labou-
reth to be faithfull: And I ſhall
ſpare him, ſayeth the Lorde, for
though they can ſay: the Lorde
lyueth: Yet do they ſweare to de-
ceaue: Where as thou (O Lorde)
lokeſt onely vpon faith and tru-
eth. Thou haſt ſcourged them,
but they tooke no repentaunce:
Thou haſt corrected them for a
mendement: But they refuſed
thy correction. They made their
faces harder than a ſtone, and
would not amende.

Thus endeth the firſte leſſon
out of the. v. Chapter,
of Jeremy.

G. b.

me

The morning praier
VVe praise the. &c.

The second lesson out of the. xij.
Chapter of Mathew.

Then begonne Iesus to bp
brayde the cytyes, whyche
most of his miracles were
doone in, because they repented
not of their synnes. Wo vnto the
Chozasin: Wo vnto the Bethsa-
pda: for yf the myracles whyche
were shewed in you hadde bene
done in the citie of Tyre or Si-
don, they had repented of theyr
synnes longe agoe in sacke-
clothe and ashes. Neuerthelesse
I say vnto you: it shalbe easyer
for Tyre and Sidon at the day
of iudgement, than for you. And
thou Capernaum, whyche arte
lyfte vp vnto heauen, shalte bee
broughte downe to helle. For if
the miracles whyche haue bene
don:

For Teyvſday.

done in the, had bene ſhewed in
zodoma they had remayned un-
till this daye. Nevertheless, I
ſaye vnto you, that it ſhalbe ea-
ſier for the land of zodome in the
day of iudgement, then for theſe.

Thus endeth the ſecond leſ-
ſon oute of the. xi. Chapt-
ter of Mathew.

Blessed be the Lord God. &c

Euenynge praier on Tewſday.

Our father vvhiche arte. &c.

O Lorde open thou my lyppes.

O God make ſpede to ſaue me

O Lorde make haſt to help me.

Glozy be to the father, and
to the ſonne, and to. &c.

As it was in the beginnyng
is now, and euer. &c.

Ad dominum cum tribularer.

When I was in trouble I
called vpon the Lorde, and
he

The Eue ning praier

he hearde me.

Delpyer my soule (O Lorde)
from lpyng lypyes: and from a
deceitful tongue.

What rewarde shall be geuen
oz doone vnto thee, thou false
tongue: euen mighty and sharpe
arrowes, wyth hote bournynge
coales.

Wo is me, that I am constrei-
ned to dwell with Desech: and
to haue mine habitatio among
the tentes of Cedar.

My soule hath long dwelt a-
mong them that be enemies vn-
to peace.

I laboure for peace, but
when I speake to theym there-
of: they make theym readye to
battayle.

Glorie be to the father, and
to the sonne, and to the holye
ghost.

For Teyvſday.

ghoſte.

As it was in the begynnynge,
is now, and ever ſhalbe: world
without end. Amen.

Leuau oculos meos.

I wil lyfte vp myne eyes
to the hilles: from whence
commeth my helpe.

My helpe commeth euē from
the Lord: which hath made hea-
uen and earthe.

He will not ſuffre thy foote to
bee moued: and he that keepeth
thee, will not ſleepe.

Beholds, he that keepeth Is-
raell: ſhall neyther ſlumber nor
ſleepe.

The Lord hym ſelfe is thy
keeper: the Lord is thy defence
vpon thy right hande.

So that the Sunne ſhall not
burne thee by daye: neyther the
moone

The Enening praier

Done by night.

The Lorde shal preserue thee
from all euill: yea it is euen he
that shal kepe thy soule.

The Lorde shal preserue thy
goynge out, and thy commynge
in: from this time forth for euer
more.

Glozy be to the father, & to the
sonne, and to the holy ghost.

As it was in the begynnyng,
is now, and euer shal be, worlde
without ende. Amen.

The firste Lesson taken out of
the fyfte Chapter of Ecclesi-
astes.

HE that loueth money wil
neuer bee satysfied wyth
money: and who so delys-
teth in riches, shal haue no pro-
fyte thereof. Is not thys also a
vayne thyng? Where as many
ryches

For Tcvvſday.

ryches are, there are many alſo that ſpende theym awaye. And what pleaſure moze hath he that poſſelleth them, ſaynge that he may loke vppon them with hys eyes: A labouryng man ſlepeſh ſweetely, whether it be lyttle or muche that he eateth; but the abundaunce of the ryche will not ſuffer him to ſlepe. Yet is there a ſore plage, whiche I haue ſeene vnder the ſunne. (Namely) Ryches kepte to the hurte of hym that hath them in poſſeſſion, for ofte tymes they peryſh with his greate myſery and trouble: and yf he haue a chylde, it getteth no thyng. Lyke as he came naked oute of hys mothers wombe, ſo goeth he thither againe: and carryeth nothyng away with him of all his labour.

Thus

The Eueninge praier

Thus endeth the firste lesson taken
out of the fift Chapter of
Ecclesiastes.

My soule doth magnify. &c.

The seconde lesson taken out of
the. vi. Chapter of the first Epi-
stle of S. Paule to Timothe.

2. Tim. 6.

Eccle. 29.

Hebre. 13.

Iob. 1.

Eccle. 5.

Iere. 5.

Covelynes is greate ryches,
If a man bee contente with
what he hath: for we broughte
nothyng into the worlde, ney-
ther we maye cary any thyng
oute. But when we haue foode
and raymente, we muste there-
with be content: They that will
be riche fall into temptacion and
snares of the (deuyll) and into
many foolyshe and noysome lu-
stes, whych drawne men into
perdicion and destruccion. For
couetousnes of money is the rote
of all euyl: whych whyle some
lusted after, they erred from the
faith,

For Tuesday.

saythe, and tangled them selues
with many sorowes. But thou
man of God flee suche thynges.
Folowe rightousnes, godlynes,
saythe, loue, pacience, mekenes,
fyght the good fyghte of saythe:
Lay hand on eternal lyfe, wher-
vnto thou art also called, & haste
professed a good profession bee-
foze many witnesses.

Thus endeth the seconde
Lesson. &c.

Lorde now lettest thou
thy seruaunte. &c.

As on Sundaye Euc-
nyng prayer.

Our father vvhiche art.

¶ Lorde open thou my lyp-
pes.

And my mouthe shall shewe
forth thy praise.

¶ God make speede to saue me

H. i.

D

The morning praier

O Lorde make haste to helpe
me.

Glozy be to the father. &c.

As it was in the. &c.

Ad te domine. - Psam. 25.

Into the (O Lorde) wyll
I lyft vpppe my soule, my
God, I haue putte my
truste in thee: O lette me not be
confounded, neyther lette myne
enemyes triumphe ouer me.

Foz al they that hope in the
shall not be ashamed: But suche
as transgresse wythoute a cause
shal be put to confusion

Shewe me thy wayes, O
Lorde: and teache me thy pa-
thes.

Leade me foorth in thy truth
and learne me, foz thou arte the
God of my saluacio: in thee hath
bene my hope all the day longe.

Cal

For VWednesday.

Call to remembraunce, O
Lorde, thy tender mercyes: And
thy lounge kyndenesse, whyche
haue bene euer of olde.

O remembre not the synnes
and offences of my youthe. But
according vnto thy mercy think
thou vppon me (O lorde) for thy
goodnes.

Gracious & ryghteous is the
Lorde: therefore wyl he teache
synners in the way.

Them that bee meke shal he
guyde in iudgemente: and suche
as be gentle them shal he learn
hys waye.

All the pathes of the Lorde,
are mercye and truth: vnto such
as kepe his couenaunte and his
testimonies.

For thy names sake, O Lord:
be mercyfull vnto my synne, for

H. ii.

it

The morning praier
it is great.

What man is he that feareth
the Lorde: hym shall he teach in
the way that he shall chose.

Hys soule shall dwell at ease,
and hys seede shall inheryte the
lande.

The secretes of the Lorde is a-
monge them y feare him: and he
wil shew them his conenaunte.

Myne eyes are ener lokynge
vnto the Lorde, for he shal pluck
my feete out of the net.

Tourne thee vnto me, and
haue mercye vpon me: for I am
desolate and in miserye.

The sorowes of myne hearte
are enlarged: O bringe thou me
out of my troubles.

Loke vppon myne aduersitye
and miserye, and forgeue me all
my synne.

Con.

For V Vednesday.

Consyder myne enemies how
manye they are: and they beare
a tirannous hate againste me.

Kepe my soule, and delyuer
me: Let me not bee confounded,
for I haue put my truste in the.

Let perfittnes and ryghteouse
dealyng wayte vppon me. For
my hope hath beene in thee. De-
lyuer Israell, O God oute of al
his troubles.

Glozy be to the father, and to
the sonne, and to the holy ghost.

As it was in the begynnyng,
is now, and euer shalbe, world
withoute ende. Amen.

Dominus illuminatio.

The Lorde is my lyght and
my saluacion, whom then
shal I feare: the lord is the
strength of my life, of whom the
shal I be afrayde?

Ps. lxxiii.

When

The Morning praier

When the wycked(euen mine
enemies and my foes) cam bpō
me to eate vppē my fleshē, they
stumbled and fell.

Thoughe an host of men wer
layde agaynste me, yet shall not
my hearte be afrayed: & thoughe
ther arose by warre against me,
yet wyl I put my truste in him.

One thyng haue I desyzed of
the Lord, which I will require:
euer that I maye dwelle in the
house of the Lorde all the daies
of my life, to behold y fair beau
ty of y lord, & to visite his tēple.

For in the tyme of trouble he
shal hyde me in his tabernacle:
yea in y secret place of his dwel
lyng shal he hyde me, and set me
bp vpon a rocke of stone.

And nowē shall he lyft bp my
head: aboue mine enemies rōūd
about

For VVednesday.

aboute me.

Thertoze wyll I offer in hys
dwellyng an oblatiō with great
gladnes: I will sing and speake
praises vnto the Lord.

Hearken vnto my voyce, O
lord, when I cry vnto the: haue
mercy vppon me, and heare me.

My heart hath talked of the,
seeke ye my face: thy face Lorde
wyll I seeke.

Hyde not thou thy face fro
me: noz caste thy seruauut away
in displeasure.

Thou hast been my succoure:
leauē me not, neyther forsake
me, O God of my saluation.

When my father and my mo-
ther forsake me: the Lorde tak-
eth me vp.

Teache me thy waye, O lord:
and leade me the ryghte waye,

H.iii.

bes

The Morning praier
because of myne enemies.

Delyuer me not ouer into
the wille of my aduersaries, for
there are false wytnesse rylen
bp agaynst me, and suche as
speake wzonge.

I should vtterly haue fayn-
ted, but that I beleue verely to
see the goodnesse of the lord in
the lande of the lynyng.

O tarpe thou the Lordes ley-
sure: be strong, and he shal com-
fort thyne hert, and put thou thy
trust in the Lord.

Glozy be to the father. &c.
As it was in the beginnyng. &c.

Lessons for moornyng prayer
on Wednesday.

The fyrste Lesson taken oute of
the eleuenth Chapter of the Pro-
uerbes.

A

For V Wednesday.

A false Balaunce is an abhominacion vnto the Lorde:
But a true weyghte pleaseth hym. Where pryde is, there is shame also and confusion.
But where as is lowlynes ther is wisdom. The innocent dealing of the iuste shal lead them:
But the vnfaithefulnesse of the despyers shalbe their owne destruction. Rycheesse helpe not in the daye of vengeaunce. But righteousnes delyuereth frome death. The righteousnes of the innocent ordzeth his waye: but the vngodlye shal falle in his owne wyckednesse. The righteousness of the iust shal delyuer them. But the despyers shal be taken in theyr owne vngodlynesse.

Thus endeth the fyrst Lesson taken

H. v. ken

The Morning praier

ken out of the eleuenth Capiter
of the Prouerbes.

VVe praise thee O God. &c.

The seconde lesson.

ISaye vnto you (sayethe
Christe) except your rygh-
teousnesse excede the righ-
teousnesse of the Scrybes and
Phariseyes, ye canne not en-
ter into the kyngedome of hea-
uen. Ye haue hearde that it was
sayd vnto them of the olde tyme:
Thou shalt not kille, whoso-
uer killeth, shall be in danger of
iudgemente. But I saye vnto
you: that who so euer is angrie
wyth his brother (vnadvisedly)
shall be in danger of iudgement.
And whoso euer saythe vnto his
brother, Racha, shall be in dan-
ger of a counsaile. But whoso-
uer sayeth: thou foole, shall be in
danger

For VWednesday.

daunger of hell fyre. Therefore
yf thou offereste thy gyfte at the
aulter, and there remembreste
that thy brother hath oughte a-
gaynste thee. Leane there thine
offerynge befoze the aulter, and
go thy waye first, and bee recon-
cyled to thy brother, and thenne
come and offre thy gyfte.

Thus endeth. &c.

Blessed be the Lorde
God of Israel.

Psalmes for Euenyng prayer
on Wednesday.

Our father vvhiche arte. &c.

O God make speede to saue me.

O Lord make hast to helpe me.

Glozy be to the father. &c.

As it was in the beginnyng,
is nowe. &c.

Letatus sum in Psalm-128.

The Euening praier

I Was glad when they sayde
vnto me : we wyll goe into
the house of the Lorde.

Dure feete shall stande in thy
gates: O Ierusalem.

Ierusalem is builded as a ci-
tye that is at vnitie in it selfe.

For thither the Trybes goe
vp, euen the trybes of the Lorde:
to testyfy vnto Israell, to geue
thankes vnto the name of the
Lorde.

For there is the seate of iud-
gemente : euen the seate of the
house of Dauid.

O praye for the peace of Je-
rusalem: they shall prospeere that
loue the.

Peace be within thy walles,
and plenteousnes within thy pa-
laces.

For my bzethzen and compa-
nions

For V Wednesday.

nions sake: I wil with the prosperitie.

Pea because of the house of the Lord our God: I wyl seke to do the good.

Glozy to the father. &c.

As it was in the. &c.

Ad te leuaui oculos meos.

Unto thee lyft vp I myne eyes, O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruauntes loke vnto the hands of theyr Maysters, and as the eyes of a mayden, vnto the hand of her Maystresse: euen so oure eyes waite vpon the Lorde oure God, vntil he haue mercy vpon vs.

Haue mercy vpon vs, O lord haue mercy vpon vs: for we are vtterly despised.

Our

The Euening praier

Dure soule is fylled with the
scorneful reprove of the welthy:
and with the de spitfulnes of the
proude.

Glozy be to the father. &c.

As it was in the. &c.

The first lesson taken out of the
third chapter of Ecclesiasticus.

SHe Chyldzen of wisdom
are a congregation of the
ryghteouse, and they ex-
ercise is obedience & loue. Heare
me your father (O my dere chil-
dzen) & do therafter that ye may
be safe. For the Lorde wyl haue
the father honoured of the chyl-
dzen: and looke what a mother
commandeth her chyldzen to do,
he wylle haue it kepte. Who so
honoureth the hys father, hys syn-
nes shalbe forgiven hym: And
he that honoureth his mother,
is

For V Wednesday.

is lyke one that gathereth treasure togyther. Whoso honoureth his father, shall haue ioye of his own childzen: & whē he maketh hys prayer, he shall bee hearde. He that honoureth hys father shall haue a longe lyfe. And he that is obediente for the Lordes sake, his mother shall haue ioye of him. He that feareth the lord honoureth hys father and mother and doeth theym seruice, as it were vnto the Lord him selfe: Honour thy father in deede, in woorde, and in all pacience, that thou mayest haue his blessinge.

Thus endeth. &c.

Lessons for Euening prayer
on Wednesday.

My soule doth magnify, &c.

The second Lesson, taken out of
the fyrte Chapter to the Ephe-
sians.

Chila

The Euening praier

Childzen, obey your fathers
and mothers in the Lorde:
(for that is righte. Honour
thy father and mother (the same
is the firste commaundement in
the promyse) that thou mayeste
prosper, and lyue longe on the
erth. Ye fathers, moue not your
chyliden to wraathe: But brynge
theym vp thowowe the doctryne
and correction of the Lorde. Ye
seruauntes obeye them that are
youre bodelye maysters, wyth
feare and tremblyng, euen wyth
the singlenes of your hearte, as
vnto Chryste. Not doyng ser-
uice vnto the eye, as they that
goe aboute to please men: But
as the seruauntes of Christ, do-
yng the wyll of God, frome the
hearte wyth good wyll, seruyng
the Lorde, and not menne, kno-
wyng

For Thursday.

wynge thys, that what so euer
good thinge anye man doeth, the
same shall he receyue agayne of
God, whether he bee bonde oz
free. And ye maysters, dooe euen
the same thynges vnto the, put-
tyng away threateringes. Kno-
winge that your maister also is
in heauen: Neither is there anye
respecte of person wth him.

Thus endeth. &c.

Lorde nowe lettest thou thy

As on Sunday.

Plalmes for morning prater

on Thursday.

Our father whyche arte. &c.

O Lorde open thou my lyp-
pes.

And my mouth shall shewe
furth thy prayse.

O God make speede to saue me

O Lord make hast to helpe me.

I. i. Glo

The morning praier

Glozy be to the father. &c.
As it was in the begynnyng is
now. &c.

Exaltabo te Domine. Psalm. 30.

I Myl magnify the, O lord,
for thou haste set me bp : &
not made my foes to tri-
umphe ouer me.

O Lord my God, I cryed
vnto thee: and thou haste healed
me.

Thou Lorde haste brought
my soule out of hell: thou haste
kepte my lyfe from them that go
downe to the pytte.

Sing praises vnto the Lorde
(O ye sainctes of his:) and geue
thankes vnto him, for a remem-
brance of his holines.

For his wrathe endureth but
the twyncklinge of an eye, and in
his pleasure is lyfe: heaupnesse
maye

For Thursday.

may endure for a night, but ioye
commeth in the mornynge.

And in my prosperite I said, I
shall neuer be remoued: Thou
Lorde of thy goodnesse haddest
made my hyll so stronge.

Thou dyddest tourne thy face
(fro me:) and I was troubled.

Than cryed I vnto thee, O
Lorde: and gat me vnto my lorde
ryghte humblye.

What profyte is there in my
blonde: whan I go downe to the
pytte:

Shall the duste geue thanks
vnto thee: or shall it declare thy
trueth:

Heare, O Lorde, and haue
mercy vpon me: Lorde be thou
my helper.

Thou haste tourned my hea-
uynesse into ioye: thou haste put

I.ii,

of

The morning praier
of my sackeclothe, and gyrded me
with gladnesse.

Therefore shall euerpe good
man syng of thy praise withoute
ceasing: O my God I wyll geue
thankes vnto the for euer.

Glozy be to the father. &c.
As it was in the begynnyng. &c.

Benedicam Dominus.

I Wyll alway geue thankes
vnto the Lord: hys prayse
shal euer be in my mouth.

My soule shall make her boast
in the Lord: the humble shall
heare therof, and be glad.

O prayse the Lord wyth me,
and lette vs magnifie hys name
together.

I soughte the Lord, and he
hearde me: yea, he deliuered me
out of all my feare.

They had an eye vnto hym,
and

For Thursday.

and were lightned: and their faces
were not ashamed.

Lue, the pooze cryeth, and the
Lorde heareth him: yea, and sa-
ueth hym out of al his troubles.

The Angell of the lorde fa-
rieth rounde aboute theym that
feare hym: and deliuereth theim.

I taste and see howe gracious
the Lorde is: blessed is the man
that trusteth in him.

I feare the Lorde, ye that bee
hys saynctes: for they that feare
hym, lacke nothyng.

The lyons doo lacke, and suf-
fer hunger: but they whyche seke
the lord, shal wante no maner of
thing that is good.

Come ye children, and harken
vnto me: I wyll teache you the
feare of the Lorde:

What man is he that lusteth

I.iii.

to

The Morning praier

to lyue, and woulde fayne see
good dayes: kepe thy tongue fro
euyl, and thy lippes that they
speake no guyle.

Eschewe euyl and do good:
seke peace and ensue it,

The eyes of the Lorde are a-
uer the righteous: and hys eares
are open vnto their prayers.

The countenaunce of the lord
is agaynste them that do euil: to
roote oute the remembraunce of
them from of the earth.

The righteous crye, and the
Lord heareth them: and deliue-
reth the out of al theyr troubles.

The Lord is nigh vnto them
that are of a contrite hear te: and
wil saue such as be of an humble
spirite.

Great are the troubles of the
righteous: but the Lord deliue-
reth

For Thursday.

reth him out of all.

He kepeth al his bones: so that
not one of them is broken.

But misfortune shall slaye the
vngodlye: and they that hate the
righteous, shall be desolate.

The Lord deliuereth the sou-
les of hys seruauntes: and all
they that put their truste in hym
shall not be destitute.

Glozy be to the father. &c.

As it was in the. &c.

Lessons for Morning prayer
on Thursday.

The first lesson taken out of
the thre and twenty chapter
of Ecclesiasticus.

Lette not thy mouthe bee ac-
customed wyth swearynge,
for in it there are manye
falles. Let not the name of God
be continuallye in thy mouthe:
for lyke as a seruaunte whyche

J.iiii.

is

The Morning praier

is oft punyshed cannot be wyth-
oute some soze: euen so what soe-
uer he bee that sweareth and na-
meth God, shal not be cleane pur-
ged frome synne. A man that bo-
lethe muche swearynge shall bee
fylled wyth wyckednesse, and
the plague shall neuer go frome
hys house. If he begyle hys bro-
ther, hys fault shalbe vpon hym.
If he knowledg not hys synne,
he maketh a double offence: and
yf he sweare in bayne, he shall
not be found ryghteouse, for hys
house shalbe ful of plagues. The
wordes of the swearer bzingethe
deathe. God graunte that it bee
not found in the house of Jacob.
But they th at feare God, escheu-
al such, and not lye welter yng in
synne.

Thus endeth. &c.

De

For Thursday.

¶ We praise the O God. &c.

The seconde lesson oute of
the sylte Chapter of saint
Mathew.

Ye haue heard, howe it was
sayde to them of olde tyme:
thou shalt not forswear
thy selfe. But shalt perfourme
vnto the Lorde those thynges
that thou swearest. But I saye
vnto you: sweare not. Sweare
not at all, neyther by heauen, for
it is gods seate, nor by the earth,
for it is hys fote stole: neyther by
Ierusalem, for it is the cytye of
the great kynge. Neyther shalt
thou sweare by thy heade, be-
cause thou canste not make one
haire white or blacke. But your
communication shalbe, yea, yea,
naye, naye, for what so euer is

I. v.

ad-

The Euening praier
added then these, it commeth of
euyl.

Thus endeth. &c.

Blessed be the Lorde
God of Israel. &c.

And so as Morpuge prayen
endeth on Sunday.

Psalmes for euenyng praier
on Thur day.

Our father vvhiche arte. &c.

O God make speede to saue me.

O Lord make hast to helpe me.

Glozy be to the father. &c.

As it was in the begynnyng,
is now. &c.

Nisi Dominus.

Psal. 27.

Excepte the Lorde buylde the
house, their labour is but lost
that buylde it.

Excepte the Lorde keepe the
cyyte: the watche man wakethe
but in vayne.

It

For Thursday.

It is but lost labour þe haste
to ryse by earlye, and so late take
reste: and eate the breade of care-
fulnes, for so he getteth his belo-
ued slepe.

Lo, chyldren, and the fruite of
thy wombe: are an heritage and
giste, that commeth of the Lord.

Like as the arrowes in the hand
of y^e Gyaunt: euen so ar the yong
children.

Happye is the man that hath
hys quyer fülle of theym: they
shall not be ashamed when they
speake with their enemies in the
gate.

Glozy be to the father. &c.

As it was in the. &c.

Beati omnes.

Blessed ar al they that feare Psal. 28.
the lord: and walke in hys
wayes.

For

The Euening praier

For thou shalt eate the labors
of thyne handes: O well is thee,
and happy shalt thou be.

Thy wyfe shalbe as the fruit-
ful vine: vpon the walles of thyn
house.

Thy chyldren lyke the Olive
braunches: round aboute thy ta-
ble.

Loe, thus shall the manne bee
blessed: that feareth the Lorde.

The Lord from oute of Sion
shal so blesse the, that thou shalt
see Hierusalem in prosperitee all
thy lyfe longe.

Yea, that thou shalt see thy
childres children: and peace vpon
Israel.

Glozy be to the father. &c.
As it was in the beginnyng. &c.

Lessons for Euening praier
on Thursday.

The

For Thursday.

The firste lesson taken out of the
xxiii. Chapter of the Proverbs.

LAye no preuye wayte wyck-
edly vpon the house of the
ryghteous, and disquiet not
hys resting place. For a iuste
manne fallethe seuen tymes, and
rysethe vp agayne. But the vn-
godlye fallethe to wyckednesse.
Reioyse not at the falle of thyne
enemye: And lette not thyne
hearte be gladde when he stum-
blethe. Leste the Lord: (when he
seeth it) be angry, and turne hys
wrathe from hym vnto the. Let
not thy wrathe and gelousye
moue thee, to folowe the wycked
and vngodlye. And why? the
wycked haue nothyng to hope
for, and the candel of the vngod-
lye shall be putte oute. My soule
feare thou the Lord: and the
Kyng,

The Euening praier

kyng , and kepe no compaignye
wyth the sedicious persons : For
theyr destruccyon shall come so-
denly , and who knoweth the fall
of them both.

Thus endeth. &c.

My soule doth magnify . &c.

The seconde Lesson.

Rom. 13.

Lete euerye soule submytte
hym selfe vnto the auctho-
rytye of the higher powers.
For there is no power but of
God. The powers that be, are
ordayned of God. Whosoener
therfore resysteth power, resyl-
teth the ordinaunce of God. But
they that resiste, shall receaue to
them selfe dampnation. For Ri-
lers are not fearefull to the that
doe good, but to them that doe
euill. Wylte thou be wythoute
feare of the power? Doe well
then

For Thursday.

then: & so shalt thou be praised of the same, for he is y^e mynyster of God, for thy wealth. But yf thou doe that whyche is euill, than feare, for he beareth not the swearde for noughte. For he is the minister of God, to take vengeance of hym that doeth euill. Wherefore, ye muste nedes obeye, not only for feare of vengeance, but also because of conscience. And euen for thys cause, paye ye tribute. For they are Goddes mynysters seruyng for the same purpose. Geue to euery manne therfore hys duety, trybute, to whom trybute belongethe: Custome to whome custome is due. Feare to whom? feare belongethe. Honour, to whome honour pertaith.

Thus endeth the seconde. &c.

Lord

The Morning praier
Lorde novv lettest thou
thy seruante. &c.

As on Sundaye Euc-
nyng prayer.

Psalmes for morning praier
on Fryday.

Our father vvhiche art. &c.

O Lorde open thou my lyp-
pes.

And my mouthe shall shewe
forth thy praise.

O God make spede to saue me.

O Lorde make haste to helpe
me.

Glorie be to the father, and to
the sonne, and to the holy ghost.

As it was in the begynnyng,
is now, and euer shalbe, worlde
withoute ende. Amen.

Noli emulari. Psa. xxxvii.

¶ Frette

For Fryday.

Net not thy selfe because of
the vngodlye: Neyther bee
thou enuyous againste the
euill doers.

For they shal sone be cut down
like grasse: and be withered euen
as the grene herbe.

Put thou thy trust in the Lord
and be doynge good: dwell in the
lande, and verelye thou shalte be
fed.

Delyght thou in the Lord, and
he shal geue thee thy heartes de-
syre.

Commytte thy waye vnto
the Lord, and putte thy trust in
hym: and he shall brynge it to
passe.

He shall make thy ryghteous-
nesse as cleare as the lyght: and
thy inste dealynge as the noone
daye.

R. i.

Holde

The mornyng prayer.

Holde thee styl in the Lord,
and abyde pacientlye vpon hym:
but grette not thy selfe at hym
whose way doth prosper agaynst
the manne that deeth after euill
counsailes.

Leaue of frome wraoth and let
goe displeasure: fret not thy selfe,
els shalte thou be moued to dooe
euyl.

Wycked doers shalbe rooted
out: and they that paciētly abyde
the Lord, those shal inheryte the
lande.

Yet a lyttle whyle and the vngodlye
shalbee cleane gone: thou
shalt looke after his place, and he
shal be away.

But the meke spirited shal possesse
the earthe: and shalbe refreshed
in the multitude of peace.

The vngodlye seketh counsaile
sayle

For Fryday.

sayle against the iuste: and gnaseth vpon him with hys teeth.

The Lorde shal laugh hym to scorn, for he hathe sene that hys day is commyng.

The vngodlye haue drawen oute the swoorde, and haue bended theyr bowe: to caste downe the pooze and needye, and to slea such as be of a right cōuersacion.

Theyr swoorde shall go thorow their owne heart: and their bowe shall be broken.

A small thyng that the ryghteous hath, is better then greate riches of the vngodly.

For the armes of the vngodly shal be broken: and the Lord upholdeth the righteous.

The lorde knoweth the dayes of the godlye: and their inheritance shal endure for euer.

R.ii.

They

The mornyng prayer.

They shal not bee confounded in the perillous time: and in the daies of dearth they shal haue ynough.

As for the vngodlye, they shall perishe, and the enemies of the lord shall consume as the fat of lambes: yea, euen as the smoke shal they consume away.

The vngodlye bozoweth and payeth not againe: but the ryghteous is mercyfull, and liberall.

Suche as bee blessed of God, shall possesse the lande: and they that be cursed of hym shalbe rooted out.

The Lord ordereth a good mans goynge: and maketh hys way acceptable to him selfe.

Though he fal, he shal not be caste awaye: for the lord vpholdeth him with his hand.

for Fryday.

I haue bene yonge, and nowe
an olde: and yet sawe I neuer
the righteous forsaken, nor hys
seede begging their bread.

The ryghteous is euer mer-
cyfull, and lendeth: and hys seede
is blessed.

Flee from euyl, and dooe the
thyng that is good: and dwel for
euermore.

For the lord loueth the thinge
that is ryghte: he forsaketh not
hys that bee godlye, but they are
preserued for euer.

(The ryghteous shal be puny-
shed:) as for y^e seede of the vngod-
ly, it shalbe rooted oute.

The ryghteous shall enheryte
the land: & dwel therein for euer.

The mouthe of the ryghteous
is exercysed in wisdom: and his
tongue wyll bee talckyng of

℞.iii,

iudge=

The morning praier

iudgemente.

The lawe of hys god is in hys heart: and hys goinges shal not flyde.

The vngodly seeth the righteous: and seketh occasion to slay him.

The Lorde wyl not leaue him in his hand, nor condempne hym whan he is iudged.

Hope thou in the lord, and kepe hys waye, and he shal promote thee: that thou shalte possesse the land, whan the vngodly shal perishe, thou shalt se it.

I my self haue sene the vngodly in great power, and florishyng like a grene Bay tree.

And I went by, and lo, he was gone: I soughte hym, but hys place coulde no where be founde.

Keepe innocencye, and take hede

for Fryday.

hede vnto the thyng that is right:
foz that shal bzing a man peace at
the last.

As foz the transgressors they
shall peryshe together: and the
ende of the vngodly is, they shal
bee rooted out at the last.

But the saluation of the righ-
teous commeth of the Lorde:
whiche is also their strengthe in
the tyme of trouble.

And the Lorde shal stande by
theim, and saue theym: He shal
delyuer theym from the vngod-
lye, and shal saue theym, because
they put their trust in him.

Glozy be to the father. &c.

As it was in the. &c.

Lessons foz mozninge praiser
on Friday.

The first lesson taken oute of
the one and twenty Chapter
of Ecclesiasticus.

R. iiii.

My

The morning praier

My sonne, yf thou haste synned, dooe it no moze. But praye for thy forsynnes, that they maye be forgeuen thee. Flye from synne, euen as from a Serpente: For yf thou comest nyghe to her, she wyll bite thee. The teethe thereof are as the teeth of a Lion, to slay the soules of menne. The wyckednesse of manne is a sharpe twoo edged swerde, whyche maketh suche woundes that they cannot bee healed. Stryfe and wzongefull dealynge shall waste awaye a mannes gooddes, and thzoughe pryde, a ryche house shall bee bzoughte to naught. Thus the ryches of the proude shall bee rooted oute. Frome the mouthe of the poore, hys prayer shall bee hearde, and the reuenginge

For Fryday.

gyng of hym that hastily come.
Who so hateth to bee reformed,
it is a token of an vngodlye per-
son. But he that feareth god will
remember hym selfe.

VVe praise thee O God. &c.

Thus endeth the first lesson. &c.

The seconde Lesson, taken out of
the third Chapter of John.

God so loued the world, that
he gaue hys only begotten
sonne, that whosoener bele-
ueth in hym shoulde not perishe,
but haue euerlastynge lyfe. For
God sente not his sonne into the
world, to condemne the worlde,
but that the worlde throughe
hym myghte bee saued. He that
beleueth in him, is not condem-
ned. But he that beleueth not, is
condempned alreadye. Because

h. v.

he

The Euenyng prayer.

he hath not beleued in the name
of the onely begotten soonne of
God. And thys is the condemp-
nation, that lyghte is come into
the world, and men loued darke-
nesse moore thanne lyghte. Be-
cause their deedes were euil.

For euerye one that euyll dothe,
hatethe the lyghte: Neyther lo-
ueth the lyghte, lest he his deedes
shoulde be reprovied. But he that
doeth trueth, commeth to the
lyghte, that his deedes maye bee
known: howe that they are
wrought in God.

Thus endeth the. ii. lesson. &c.

Blessed be the Lord
God of Israell.

Psalmes for Euenyng prayer
on Frydaye.

Our father vvhiche arte. &c.

O God make spede to saue me,



For Fryday.

O Lord make hast to helpe me.

Glozy be to the father. &c.

As it was in the begynnyng,
is nowe. &c.

De profundis clamauit. Psal. 130.

Ut of the depe haue I cal
led vnto the, O lord: lord
heare my voyce.

Oh let thine cares consider
wel: the voyce of my complaynt.

If thou Lord wylte be extreme
to marke what is done amysse,
O Lord, who may abide it.

Foz there is mercye wyth thee:
therfore shalt thou be feared.

I loke foz the lord, my soule
doth waite foz hym: in his worde
is my truste.

My soule flyeth vnto the lorde
before the moornyng watche: (I
say) before the moornyng watch.

O Israel, trust in the Lord:
foz

The Euenyng prayer.

for with the lord there is mercy:
and wpyth hym is plenteous re-
dempcion.

And he shal redeme Israel:
from al his synnes.

Glozy be to the father. &c.

As it was in the. &c.

Ecce quam bonum.

Psal. 133.

BEhold, howe good and ioy-
ful a thing it is: brethren to
dwel together in vnite.

It is like the precious oynt-
ment vpon the head, that ranne
downe euen to the bearde: euen
vnto Aarons bearde, and wente
downe to the skyrtes of hys clo-
thing.

Like as the dewe of Hermon:
which fel vpon the hil of Sion.

for there the lord promysed
hys blessing: and lyfe for euer-
more.

Glo-

For Fryday.

Glozy be to the father. &c.

As it was in the. &c.

Lessons for Euening prayer
on Frydaye.

The first lesson taken oute of the
xxxv. Chapter of Ecclesiasticus.

THe Lorde heareth the oppressed, he despyseth not the despyze of the fatherlesse nor the wyddowe, whenne she powreth oute her prayer beefore hym. Doeth not God see the teares that runne downe the chekes of the wyddowe? Or heareth he not the complainte, ouer suche as make her to weepe? Who so serueth God after hys pleasure shalbe accepted, and hys prayer reacheth vnto the cloudes, tyll she come nyghe, she wyll not bee comforted, nor goe her waye tyl the hyghest God hane respecte vnto

The morning praier

unto her. Geue true sentence and
perfourme the iudgemente. And
the Lorde wyll not bee slacke in
commynge, nor tarpe longe tyll
he haue smytten in sonder the
backes of the vnmereyfulle, and
auenged hym selfe of the Hea-
then.

Thus endeth. &c.

My soule doth magnify. &c.

The seconde lesson taken oute of
the fyrte Chapter to the Ephesi-
ans.

Ephes. 6.

Inall ye my brethren, bee
stronge through the Lord,
and throughe the power
of hys myghte, putte on all the
armoure of God, that ye maye
stande agaynste the assaultes of
the Deuyll, for we wrestle not a-
gaynste bloude and fleashe.
But agaynste rule, and agaynste
po.

[For Fryday.] A

power, agaynste wordelye rulers, euen gouernoures of the darckenesse of thys worlde, agaynste spyrytuall craftines in heauenlye thynges. Wherefore take vnto you the whole armour of God, that ye maye be able to resiste in the euyl daye, and stande persfytte in all thynges. Stande therfoze, and youre loynes girde with the trueth, hauyng on the breste plate of ryghteousnes, and hauyng shooes on youre feete, that ye maye be prepared for the gospel of peace. Also boue all, take to you the shielde of faythe, wherewith ye maye quenche all the fyre dartes of the wycked. And take the helmet of saluacion, and the swearde of the spirite, whyche is the worde of God. And praye alwayes
with

The morning praier
wyth all manner of prayer and
supplication in the spiryte: And
watche there vnto wyth all in-
stance.

Thus endeth. &c.

Lord now lettest thou
thy seruaunt. &c.

Psalmes for morninge praier
on Saturday.

Our father vvhiche arte. &c.

O Lorde open thou my lyp-
pes.

And my mouth shall shewe
forthe thy praise.

O God make speede to saue me

O Lorde make haste to helpe
me.

Glorie be to the father, and to
the sonne, and to the holy ghoste.

As it was in the beginnyng
is now, and euer shalbe worlde,
withoute ende. Amen.

Quid

For saterday.

Quid gloriaris in malicia.

Why boastest thou thy selfe
thou tiraunt: That thou
canst do mischief?

Where as the goodnes of God
endureth yet dayly.

Thy tongue imagineth wicked
nes, and wpth lyes thou cutteste
like a sharpe rasor.

Thou hast loued vngracious-
nes more then goodnes: and to
talke of lies more then of righte-
ousnes.

Thou hast loued to speake all
wordes that maye dooe hurte: O
thou false tongue.

Therefore shall God destroy
the for euer: he shall take the and
plucke the oute of thy dwelling,
and roote the oute of the lande of
the luyng.

The righteouse also shal see

L.i,

this

The morning praier.

thys, and feare: and shall laughe
him to skorne.

Loe, this is the man that toke
not God for his strength: but tru-
sted vnto the multitude of his ri-
ches and strengthened hym in hys
wickednes.

As for me, I am lyke a grene
Olyue tree in the house of God:
my truste is in the tender mercye
of God for euer and euer.

I wyll alwaye geue thanks
vnto the, for that thou hast done:
and I wyll hope in thy name, for
thy sainctes like it wel.

Glorie be to the father, and to
the sonne, and to the holy ghoſte,
As it was in the begynnynge, is
now, &c.

Nonne deo subiecta.

My

For saterday.

My soule trefwylle wayfethe
styl vpon God: for of hym
commeth my saluacion.

He verelye is my strength and
my saluacion: he is my defence so
that I shal not greatly fall.

Howe longe wyll ye yma-
gyne myschiese agaynst euerpe
manne: ye shal bee slayne all the
sorte of you, yea as a totterynge
wall shal ye bee, and lyke a bro-
ken hedge.

Theyr deuise is only howe to
put hym out whom God will ex-
alte: their delite is in lyes, they
geue good woordes with theyr
mouthe, but curse with theyr
hearte.

Nevertheless, my soule waite
thou styl vpon god: for my hope
is in hym.

He truly is my strengthe, and
L.ii. my

The morning praier

my saluacion: he is my defence, so
that I shal not fal.

In God is my healthe and my
glozy: y^e rocke of my myghte, and
in God is my trust.

I put your trust in him alway)
ye people: powze out your hear-
tes beefore hym: for God is oure
hope.

As for the childzen of men they
ar but vaine, the childzen of men
are disceiptfull vpon the waygh-
tes, they are altogether lyghter
then vanitie it selfe.

I truste not in wzonge and
robbery, geue not your selues vn-
to vanitie: yf ryches encrease, set
not your heart vpon them.

God spake once and twyse: I
haue also heard the same, that po-
wer belongeth vnto God.

And that thou Lorde art mer-
cyful

For Saterday.

cyfull: for thou rewardest euerye
man accordyng to his worke.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

Lessons for Moynynge praiser
on Saterday.

The fyrst Lesson taken out of the
eyghte and twentye Chapter of
Ecclesiasticus.

HE that seketh vengeance
shall fynde vengeance of Ecc. 28.
the Lorde, whiche shall su-
relve keepe hys synnes. Forgyue
thy neyghboure the hurte that
he hath done to thee, and so shall
thy synnes bee forgeuen thee al-
so, when thou prayest. A manne
that beareth hatred agaynste
another, howe dare he desyre
forgeuenes of God? He that sheweth
no mercye to manne which
is lyke hym selfe, howe dare he
aske forgeuenesse of hys synnes?

L.iii.

pf

The morning praier

If he that is but flesh bereth hatred, and kepeth it, who wyll entreate for hys synnes? Remembze the ende, and lette enimitye passe, whiche seketh deathe and destruccio, and abyde thou in the commaundementes. Remembze the commaundementes, so shalte not thou bee rigorous ouer thy neyghboure. Thyncke vypon the couenaunte of the hygheste, and forgeue thy neyghbours ignorance.

Thus endeth. &c.

¶ We prayse thee O God. &c.

The seconde lesson taken out of the thyrtyenth chapter of Psalms.



Take hede, watche and praye, for ye know not when the time is. As a man which is gone into a straunge countrey, and hath left

For Saterdag.

left his house, and geuen his substance to his seruantes, and to euerie man his worke, and commaunded the Porter to watche. Watche ye therefore, for ye know not whenne the Maister of the house wyll comme, at euen, or at mydnight, whether at the Cocke crowynge, or in the dawynge. Least ye he comme sodenlye, he fynde you slepyng. And that I saye vnto you, I say vnto you al, Watche.

Thus endeth. &c.

Blessed be the Lorde
God of Israel. &c.

Psalmes for enening praiser
vn Saterdag.

Our father vvhiche arte. &c.

O God make spede to saue me.

O Lorde make hast to helpe me.

A. iiii.

Glo-

The Eucning praier

Glorie be to the father, and to
the sonne, and to the holy ghoſte.

As it was in the beginnyng
is nowe. &c.

Voce mea ad dominum.

I Cried vnto the Lord wyth
my voyce: Yea, euen vnto
the Lorde dydde I make
my ſupplication.

I powred out my complayn-
tes befoze hym: and ſhewed hym
of my trouble.

When my ſpirite was in heu-
neſſe, thou kneweſt my path: in
the way to wherein I walked haue
they pryuelye layed a ſnare for
me.

I looked alſo vpon my ryghte
hand: and ſee, there was no man
that woulde knowe me.

I hadde no place to flee vnto:
and no man cared for my ſoule.

I

For saterday.

I crye d vnto the, O Lord, and
sayde, thou arte my hope and my
porcion in the land of the liuyng.

Consider my complaynt: for I
am brought very low.

O deliuer me from my persecu-
tors: for they are to stronge for
me.

Wrynge my soule oute of pry-
son, that I maye geue thanckes
vnto thy name: whyche thyng
if thou wilt graunt me, then shal
the righteous resoꝛt vnto my com-
pany.

Gloꝛy be to the father. &c.

As it was in the. &c.

Exaltabo te domine.

I wil magnify thee, O God Psal 43.
my kyng: and I wyl praise
thy name for euer and euer
Every day wyl I geue thanckes
vnto thee: and prayse thy name
A.v. for

The Eucning praier
foz euer and euer.

Greate is the Lorde, and merueylous worthe to bee prayled: there is no ende of his greatnes.

One generacion shall praise thy workes vnto another, to declare thy power.

As for me, I wyll be talkynge of thy worshyppe: thy gloze, thy prayse, and wonderous workes.

So that men shal speake of the mighte of thy merueylous actes: & I wil also tel of thy greatnesse.

The memorial of thine abundance kyndenes shal be shewed: and men shall syng of thy righteousnes.

The Lorde is gracious and merciful: long sufferynge, and of great goodnes.

The Lorde is louing vnto euery man: and his mercy is ouer
all

For saterday.

all his woꝝkes.

All thy woꝝkes prayse thee, O
Lorð: and thy saintes geue than
kes vnto thee.

They shewe the gloꝝye of thy
kyngdom, and talk of thy power.

That thy power, thy gloꝝye,
and mightines of thy kyngdome
might be knowen vnto men.

Thy kyngedome is an euerla-
sting kyngdom: and thy domini-
on endureth thozowout all ages.

The Lorð bpholdethe al suche
as fal: and lifteth vp al those that
be downe.

The eyes of all wayte vppon
thee, O Lorð: and thou geueste
theim theyꝝ meate in due season.

Thou openest t^{hy} yne hand: and
fyllest all thynges lyuynge w^{yth}
plenteousnes.

The Lorðe is ryghteous in
all

The Eueninge praier
al his waies:and holpe in al hys
wozkes.

The lord is nye vn to al theym
that cal vpon hym:yea,al such as
cal vpon him faithfully.

He wil fulfil the desire of theim
that feare hym:he also wyl heare
their cry,and wil help them.

The Lord pzeferueth al theim
that loue him, but scattereth a-
bzoðe al the vngodly.

My mouthe Chal speake the
praise of the Lord:and let al flesh
geue thākes vn to his holy name
foz euer and euer.

Gloze bee to the father,and to
the sonne,and to the holy ghoſte.

As it was in the begynnynge,
is nowe, and euer Chalbe, woꝛlde
withoute ende. Amen.

The first lesson taken oute of
the

For saterday.

the. vii. Chapter of Ecclesiasticus.

Lessons for moznyng prayer
on Saterdaye.

If thou care the Lord with all thy
soule and honour his mini-
sters. Loue thy maker
wyth all thy strengthe, and for-
sake not his seruauntes. Feare
the Lord wyth all thy soule, and
honoure his preestes. Geue
theym theyr porcion of the firste
frutes and encrease of the earth,
lyke as it is commaunded thee:
and recōcile thy self of thy negli-
gence with y litle flocke, geue the
the shoulders and their appoy-
ned offerynges and fyrstlynges.
Rech thyne hand vnto the pooze,
that God maye blesse thee wyth
plenteousnesse. Bee lyberall vn-
to all menne lyuyng, yet let not
but

The Eueninge praier

but dooe good euen vnto theym
that are deade. Lette not theym
that wepe, be without comforte,
but mourne with such as mourne;
Lette it not greue thee to vylite
the spycke: for that shal make the
to be beloued. Whatsoever thou
takest in hande, remember the
ende, and thou shalte neuer doo
amysse.

Thus endeth. &c.

My soule doth magnify. &c.

The seconde lesson taken out of the
nynthe Chapter of the fyrst epistle
to the Cozinthians;

Who goeth a warfare at a-
ny tyme at his owne cost?
Who planteth a vineyard,
and eateth not of the fruite thereof?
Or who feedeth a flocke, and
eateth not of the mylke of the
flocke? Say I these thynges af-
ter

For saterday.

ter the maner of menne: Sayth
not the lawe the same also: For
it is wrytten in the lawe of Mo-
ses. Thou shalte not mowell the
mouthe of the Oxe that treadeth
oute the corne. Dothe God take
thoughte for Oren: Sayethe
he it not altogether for oure sa-
kes: For oure sakes no doubte
thys is wrytten: that he whiche
eareth, shoulde eare in hope, and
that he which thresteth in hope,
shoulde be partaker of hys hope.
yf we sowe vnto you spyreruall
thynges, is it a great thyng if we
reape your bodily thynges: yf o-
ther be partakers of thys power
ouer you, Wherefore are not
we rather: Neuerthelesse, we
haue not vsed thys power, but
suffre all thynges, leaste we
shoulde hynder the Gospelle of
Christ.

The Euening praier.

Christe. Doe ye not know, howe
that they whyche mynyster a-
bout holpe thynges, lyue of the
sacrifice: They whych wayte of
the temple, are partakers of the
temple. Euen so also dyd the lord
ordeine: That they which preach
the Gospell, shoulde lyue of the
Gospell.

Thus endeth. &c.

Lorde now lettest thou. &c.

As on Sonday Euening
praier.!

The Collectes for Son-
dayes and Holyc
dayes through
oute al the
yeare.

The first Sonday of Aduent.
Almyghty

Collectes.

Almyghtye God, geue vs grace that we maye caste awaye the woorkes of darknesses, and putte vpon vs the armour of lyghte, nowe in the tyme of thys mortall lyfe (in the whiche thy sonne Iesus Chryste came to visite vs in great humilitie) that in the laste daye, when he shall come agayne in hys glorious maiestie to iudge bothe the quicke and the dead, we may rise to the life immortal through hym: who lyueth and raygneth with thee and the holy ghost now and euer. Amen.

The seconde Sonday.

Blessed Lorde, whyche haste caused all holye Scriptur-
tes to bee wyrtten for oure
learnynge: graunte vs that we
maye in suche wyse heare theim:
A.i. reade,

Collec̃tes.

reade, marke, learne, and inwardely dygeste theym: that by pacience and comfozte of thy hollye worde, we maye embrace and euer holde faste the blessed hope of euerlastyng lyfe, whiche thou hast geuen vs in our Sauoure Iesus Chyist. Amen.

The. iiii. Sunday.

Lorde, wee beseeche thee to heare to our prayers, and by thy gracious visitacion lighten the darckenesse of our heart, by oure Lorde Iesus Chyiste. Amen.

The. iiii. Sunday.

Lord raise vp (we pray thee) thy power, & come amog vs and wth great myght succoure vs: that whereas (throug^h our syns and wyckednesse) we bee sore let and hindred, thy bountifull grace
and

Collectes.

and mereye, thzoughe the satisf-
faction of thy sonne oure Lorde,
may speedely deliuer vs: To who
with thee and the holye ghost, be
honoure and glozy worlde with-
out ende. Amen.

Christmas day.

Almightye God, whych hast
geuen vs thy onely begot-
ten sonne to take oure na-
ture vppon hym, and thys day to
be borne of a pure vyrgin: graūt
that we beyng regenerate, and
made thy childzen by adopcion &
grace, maye daylye be renued by
thy holy spirit, thzough the same
our Lorde Iesus Christ: who li-
ueth & raygneth wyth thee, & the
holye ghoste, nowe and euet. A-
men.

Saincte Stephens day

M.ii. Gratine

Collectes.

G Raunt vs, O lord, to learn
to loue our enemies by the
exāple of thy martir sainte
Stephen, who praied for his per
secutours to thee: whyche lyueste
and raygneſt. &c.

Saint Iohn Euangelistes day.

Mercyful Lord, we beſeche
thee, to caſte thy bryghte
beames of lyght vpon thy
churche: That it beyng lyghte
ned by the doctryne of thy bleſſed
Apoſtle and Euangeliste Iohn
may attayne to thy euerlaſtyng
gyftes: Through Ieſus Chriſte
our Lorde. Amen.

The Innocentes day.

Almighty God whose praise
this daye the young Inno
cētes thy witnesſes hath cō
feſſed & ſhewed forth, not in ſpea
kyng, but in dyng: mortifye and
kil

Collec̃tes.

kyl al vices in vs, that in our conuersacion, our lyfe maye expresse thy faith, which with our tonges we doe confesse: thzoughe Iesus Christ oure Lord.

The Sunday after Christmas daye.

Amyghtye God whych hast geuen vs. &c. As vpon Christmas daye.

The Circumcision of Christ.

Amyghty God, which madest thy blessedsonne to be circumcysed and obedient to the law for mā: graunt vs the circumcision of the spiryte, that our heartes and al our membzres being mortified from all worlde-lye and carnall lustes, may in all thynges obeie thy blessed wyll: Thzough the same thy sonne Iesus Christ our Lord.

The Epiphanie.

M.iii.

Q

Collected.

God whyche by the lea-
dyng of a starre dyddeste
manifest thy onely begot-
ten sonne to y^e Gentyles: Mercy-
fully graunt y^e we whiche knowe
ledge thee nowe by faythe, maye
after this lyfe haue the fructioⁿ of
thy glorio^{us} Godheade, thzough
Chziste our Lorde. Amen.

The first Sunday after the Epiphany

Lorde, we beseeche thee mer-
cyfully to receyue they p^ray-
ers of thy people, whych call
vpon thee: And graunt that they
maye both perceaue and knowe
what thynges they oughte to
doe, and also haue grace and po-
wer, faithfully to fulfil the same:
thzough Iesus Chzist our Lord.
Amen.

The seconde Sunday after the E-
piphany.

Almighty

Collected.

A Almighty and euerlastinge
God, whiche doest gouerne
all thynges in heauen and
earthe: mercyfully heare the sup-
plications of thy people, and
graunt vs thy peace al the dayes
of our life.

The. iij. Sunday.

A Almighty and euerlastynge
God, mercyfullpe loke vp-
pon our infirmities: and in
al our daungers and necessities,
streatche furth thy ryghte hande
to helpe and defende vs, thzough
Jesus Christ our Lorde. Amen.

The. iiii. Sunday.

GOD, whychē knowest vs to
be sette in the myddest of so
manye and greate daun-
gers, that for mans frailnes we
can not alwaies stande vpright-
ly: graunte to vs the healthe of
M. iiii. body

Collectes.

body and soule, that al those thinges whych we suffer for synne, by thy helpe we maye well passe and ouercome: throughe Chyste our Lord. Amen.

The .v. Sunday.

LORD, we beseeche thee to keepe thy church and household continually in thy true religion: that they whiche do leane onely vpon hope of thy heauenly grace, maye euermore be defended by thy mighty power: thowowe Chyste our Lord. Amen.

The vi. Sunday.

O LORD, we beseeche thee fauourably to heare the prayers of thy people, that we whiche are iustely punished for oure offences, maye be mercifully deliuered by thy goodness, for the gloze of thy name: Throughe

Collectes.

Through Iesus Christ our Sa-
uour, who lyueth and raggneth
with thee and the holy ghost euer
one God worlde wythoute ende.
Amen.

The. vii. Sunday.

LORD God, whyche seeest that
we putte not our trust in a-
ny thyng that we do: Mer-
cyfullye graunt, that by thy power
we maye be defended agaynst all
aduersity: through Iesus Christ
our Lord. Amen.

The. viii. Sunday.

O Lord whyche doest teache
vs, that all oure doynges
wythout charitee are no-
thinge worthe: Sende thy holye
ghoste, and powre in oure hear-
tes that most excellent gyfte of
charitee, the very bonde of peace
and

Collec̃tes.

and al vertues, without ỹ whych
whosoever lyueth, is counted
dead before thee: Graunt this for
thy onely sonne Iesus Chrystes
sake. Amen.

The first daye in Lent.

Almyghty and euerlastyng
God, which hatest nothyng
that thou hast made, and
doest forgeue the synnes of al thē
that bee penitent: Create & make
in vs new and contryte heartes,
that we woꝛthely lamentyng
oure synnes, and knowledgyng
our wretchednes, maye obtayne
of thee, the God of al mercy, per-
fecte remission and forgyuenesse
through Iesus Christ.

The first Sunday in Lent.

O Loꝛde, whyche for oure
sake dyddest faste fourtye
dayes and fourtye nygh-
tes

Collected.

tes: Geue vs grace to ble suche
abstinence, that oure fleashe be-
ynge subdued to the spyzte, we
maye euer obeye thy godly moti-
ons, in ryghteousnesse and true
holines, to thy honour and glozy
whiche liuest and raygneest wyth
the father and the holy gost euer
one God worlde wythoute ende.
Amen.

The seconde Sunday.

O Almighty God, which doest
see that we haue no power
of oure selues to helpe oure
selues: keepe thou vs both oute-
wardly in our bodyes, & inward-
ly in our soules, that we may bee
defended frome all aduersities
whiche may happen to the body,
and fro al euil thoughtes, whych
maie assaulte and hurte the soule
through Iesus Christ our Lord.
The

Collectes.

The thyrd Sonday.

We beseech thee almighty god
loke vpon the hartie desires
of thy humble seruauntes:
and stretch forth the ryghte
hande of thy maiestye, to be oure
defence agaynst all our enemies:
through Iesus Chyist our Lord
Amen.

The fourth Sonday.

GRaunt we beseeche thee al-
myghtye G O D, that we
whycher for oure euill dea-
des are worthely punished:
By the comfort of thy grace may
mercifullye be releued throughe
oure Lorde Iesus Chyriste. A-
men.

The fifth Sonday.

We beseeche thee almyghtye
God, mercifullye to looke v-
pon thy people: that by thy
great

Collectes.

great goodnesse they may be gouerned and preserved euermore both in bodye and soule, through Iesus Chyist our Lorde.

The vi. Sunday.

A Lmyghty and euerlastyng God, whyche of thy tender loue towards manne, hast sent our Sauour Iesus Chyist to take vpon hym our fleash, and to suffer deathe vppon the crosse, that all mannekynde shoulde folowe the example of hys greate humilitie: Mercifullye graunte, that we bothe folowe the example of his pacience, and bee made partakers of hys resurrection: through the same Iesus Chyiste our Lorde. Amen.

On good Fryday.

A Lmyghty God, we beeseche thee graciouslye to beholde
thys

Collected.

thys thy famelye, for the whyche
oure Lorde Iesus Chryste was
contented to be betrayed, and ge-
uen bp into the hands of wicked
men, and to suffre deathe vppon
the crosse: Who lyueth and reyg-
neth wyth thee and the holye
ghost euer one God world with-
out ende. Amen.

Easter day.

At moznyng pater in stede
of the Psalm. Come lette vs
syng. &c. saye these anthemes
folowynge.

Hyste rysyng agayne from
the deade, nowe dyeth not,
deathe frome hence forthe
hathe no power vppon hym. for
in that he dyed, he dyed but once
to put away synne. But in that
he lyueth, he lyueth vnto God.
And so lyke wyse, counte youre
selues

Collec̃tes.

selues deade vnto synne, but ly-
uynge vnto God in Christ Iesus
our Lorde.

Chryste is risen agayne the
fyrste fruytes of theym that
slepe: for seyng that by man
came death, by manne also come-
meth the resurrection of the dead
for as by Adam all men do dye,
so by Christe al menne shalbe re-
stored to lyfe.

Easter day.

Almyghtye G O D, whiche
throughe thy onely begot-
te sonne Iesus Christ, hast
ouercome death, and opened vn-
to vs the gate of everlastyng life
We humbly beseeche thee, that as
by thy speciall grace preuentinge
vs, thou doest putte in our myn-
des good desyres: so by thy con-
tinual

Collected.

tinuall helpe, we maye brynge
the same to good effecte, through
Jesus Chryste oure Lorde: Who
lyueth and raygneth wyth thee
and the holpe ghoſte, euer one
God, worlde wythoute ende. A-
men.

Monday in Eaſter weke.

Almyghty father, whyche
haſt geuen thy onely ſonne
to dye for oure ſynnes, and
to ryle agayne for oure iuſtifica-
tion: graunt vs ſo to putte away
the leuen of malice and al kinde
of wyckedneſſe, that we maye al-
waye ſerue thee in purenes of li-
uing and truth: Through Jesus
Chriſt our Lord. Amen.

Tewſday in Eaſter weke.

Almyghty father which haſt. &c.

As on Monday.

The firſt ſonday after Eaſter.

Ala

Collectes.

Almighty God. &c. As on Easter daye.

The second Sonday after Easter

Almyghtye God, whyche haste giuen thy holy sonne to be vnto vs both a sacrifice for synne, and also an example of godlye lyfe: geue vs the grace that we may alwaies most thankfully receaue that his inestimable benefite, and also daily endeuour our selues to folow the blessed steppes of his moste holy lyfe. Amen.

The third Sonday.

Almyghtye God, whyche shewest to all men, that bee in errour the lyghte of thy truthe, to the intente that they may retourne into the waye of ryghteousnesse: Graunt vnto al theym that be admitted into the

A. i.

felowes

Collectes.

felowshyp of Chyristes religion,
that they maye eschewe those
thynges that be contrarpe to
their profession: and folow such
thynges as be agreable to the
same: Through our Lorde Je-
sus Chyriste. Amen.

The fourth Sonday.

A Almighty God, which dost
make the myndes of all
faythful men to be of one wyll:
Graunte vnto thy people, that
they may loue the thyng whiche
thou commaundest, and des-
syre that whiche thou doest pro-
myse: that amonge the sundrye
and manyfolde chaunges of the
worlde, our heartes may surely
there be fixed, wheras true ioyes
ar to be found: Through Chyrist
oure lord.

The fift Sonday.

Lord

Collected.

LOrd, from whome all good
thynges doo come: graunte
vs thy humble seruauntes,
that by thy holye inspiracion we
maye thynke those thynges that
bee good, and by thy mercyfull
guydyng maye perfourme the
same, through our lord Iesus
Christe.

The Ascencion day.

Graunt we beseeche thee al-
myghty God, that lyke as
we doo beleue thy only be-
gotten sonne our Lorde to haue
ascended into the heuens: so we
may also in heart and mynd thy
ther ascende, and with hym con-
tinually dwell. Amen.

The Sonday after Ascencion day.

O God the Kyng of glorie,
whiche hast exalted thyne
onely sonne Iesus Christ,
A.ii. with

Collected.

with greate triumphe vnto thy
kyngdome in heauen: We beseech
the leaue vs not comfortlesse, but
sende to vs thyne holy ghoste to
comforte vs, and exalte vs vnto
the same place, whither our sa-
uioure Christe is gone before:
Who lyueth and reigneth with
the and the holy ghost, one God
for euer and euer.

V Whitsonday.

GOD whyche as vpon this
day hast taughte the hear-
tes of the faythfull people,
by the sending to them the light
of thy holy spirite: Graunte vs
by the same spiryte to haue a
ryghte iudgement in al thynges
and euermore to reioyce in his
holye comforte, through the me-
rites of Christe Iesu oure Sa-
uioure: Who lyueth & raaigneth
with

Collected.

with thee in the vnitie of the
same spirite, one god worlde
without ende. Amen.

The same Collecte serueth al
the vvhole yere.

Trinity Sunday.

A Almighty and everlastyng
God, whyche haste geuen
vnto vs thy seruauntes
grace by the confession of a true
faythe to acknowledge the glo-
rye of the eternall Trinitie, and
in the power of thy deuyne ma-
iestye to worshyppe the vnyte:
We beseeche the that through the
steadfastnesse of thys faythe, we
may euermore be defended from
all aduersitie, whiche lyuest and
reignest one God, worlde with-
out ende. Amen.

The first Sunday after
trinity Sunday.

A iii

God

Collected.

Od the strength of all them
G that trust in thee, merciful-
ly accept our prayers. And
because the weakenes of oure
mortal nature can doe no good
thing without thee: graunte vs
the help of thy grace: that in ke-
ping of thy cōmaūdeementes, we
may please y both in wil & dede:
thzough Iesus Christ our lord.

The seconde Sonday.

Lorde, make vs to haue a
perpetual fear & loue of thy
holy name: for thou neuer failest
to help & gouerne thē, whō thou
dost bring vp in thi stedfast loue
Graunte this most merciful &c.

The third Sonday.

Lorde, we beseeche the merci-
fullye to heare vs, and vnto
whome thou hast geuen an
heartye desyre to praye: graunte
that

Collectes.

that by thy myghtye ayde we
maye be defended, throughe Je
sus Chyist oure Lorde. Amen.

Thefourth Sonday.

GOD, the protectoz of al that
truste in thee, withoute
whom nothyng is strong,
nothyng is holpe: encrease and
multiplie vppon vs thy mercye
that thou beyng our ruler and
guyde, we may so passe through
thynges temporall, that we ty
nally lose not y thynges eternal:
graunte thys heauenlye father,
for Iesus Chyistes sake oure
Lorde. Amen.

The fift Sonday.

SANCT LORD, we besech thee
that y course of this world
maye be so peaceably or
dered by thy gouernance, that
thy congregation maye ispyfully
serue

Collected.

terne thee in all godly quietnes:
through Iesus Christ our lord.
Amen.

The. vi. Sondaye.

God, which hast prepared
to them that loue thee, su-
che good thynges as passe
mans vnderstandynge: Powre
into our heartes suche loue to-
ward thee, that wee louyng the
in all thynges, may obtayne thy
promyses whiche excede all
that we can desyre: Thorough
Iesus Christe oure lord. A-
men.

The seventh Sonday.

Lord of all power and might,
whiche art the authour and ge-
uer of all good thynges: Grafte
in oure heartes the loue of thy
name, increase in vs trewe re-
ligion, nouryshe vs with all
goodnes

Collected.

goodnes, and of thy great mercy keepe vs in the same: Thorough Iesus Christe our lord. Amen.

The eyghte Sunday.

God, whose prouidence is neuer deceaued: we humbly beseeche thee, that thou wylte putte awaye frome vs all hurtfull thynges, and geue those thynges, whiche bee profitable for vs: thorough Iesus Christe our lord. Amen.

The nynti Sunday.

Graunt to vs lord we beseeche thee, the spirite to thynke and doo alwayes suche thynges as be rightfull: that we which can not bee withoute thee, may by thee be able to lyue accordyng to thy wyll. Thorough Iesu Christ our lord. Amen.

A. v. The

Collected.

The. x. Sunday.

Et thy mercyfull Cares,
O Lord, be open to y pray-
ers of thy humble seruants:
and that they maye obtayne
their petitions, make them to
aske such thynges as shal please
the: through Iesus Christe our
Lorde.

The. xi. Sunday.

Od whiche declarest thy al-
mighty power, most chiefly
in shewing mercye and py-
tie: Geue vnto vs abundantly
thy grace, that we runnyng to
thy promises, maye be made par-
takers of thy heauēly treasure:
through Iesu Christ our Lorde.

The. xii. Sunday.

Almighty and euerlastyng
God, whiche arte alwayes
more redy to heare, thē we

Collectes.

to praye: and arte wonte to geue
more thā eyther we desyre or de
serue: Bowze downe vppon vs
the aboundaunce of thy mercye,
forgeuyng vs those thynges
whereof oure consciences are a-
frayed, & geuyng vnto vs that,
that oure prayer dare not pre-
sume to aske: Thorough Iesus
Christe our Lorde.

The. xiii. Sonday.

A Lmyghtye and mercyfulle
God, of whose onely gifte
it commeth, that thy faith-
ful people do vnto thee true and
laudable seruite: graunt we be-
seche thee, that we may so runne
vnto thy heauenlye promyses,
that we faile not finally to at-
tayne the same: Thorough Iesus
Christ our lorde. Amen.

The xiiii. Sonday.

Al-

Collected.

Almighty and everla-
A sſynge God geue vnto vs
the increaſe of fayth, hope
and charitie, and that wee maye
obtaine that whiche thou doest
promyſe: make vs to loue that
whiche thou dooest commande:
Thorough Ieſus Chriſte oure
Lorde. Amen.

The. xv. Sonday.

K Epe we beſeeche thee, O
Lorde, thy churche wyth
thy perpetuall mercy, and
becauſe the frailtie of man with
out thee can not but fall: keepe
vs ever by thy helpe, and leade
vs to all thynges profitable to
our ſaluation: thorough Ieſus
Chriſte our Lorde. Amen.

The. xvi. Sonday.

Lorde

Collectes.

Orde, we beseeche thee, let
U thy continuall pitie cleanse
and defend thy congrega-
tion, and because it can not con-
tinue in safetie without thy suc-
coure, preserve it evermore by
thy helpe and goodnes: through
Jesus Christe our Lord. A-
men.

The. xvii. sonday.

Lorde, we praye thee that
thy grace maye alwayes
preuent and folow vs, and
make vs continuallye to be ge-
ue to al good worckes: through
Jesus Christe our Lord.
Amen.

The. xviii. Sunday.

Lord, we beseeche the graūt
thy people grace to auoyd
the infeccions of the deuyl,
and with pure heart and mynde
to

Collectes.

to folowe thee the onelye God :
Thorough Iesus Chyſte oure
lorde. Amen.

The. xix. Sonday.

O God , for as muche as
without thee, we are not
able to please the: graunt
that the woorkyng of thy mer-
cy, may in all thynges directe &
rule our heartes: Through Je-
sus Chyſte our lorde. Amen.

The. xx. Sonday.

Almyghtye and mercyfull
god of thy bountifull good-
nes kepe vs from al thyn-
ges that may hurte vs : that we
beeynge readye bothe in bodye
and soule, maye with free hear-
tes accomplyſhe thoſe thynges,
that thou woldest haue doone :
Thorough Iesus Chyſte oure
lorde.

The

Collectes.

The. xxi. Sunday.

G Raunte, we beseeche thee,
mercyfull Lorde, to thy
faythfull people, pardone,
and peace, that they maye bee
clensed, frome all theyr synnes,
and serue the with a quiet mind:
Thorough Iesus Chryste oure
lorde. Amen.

The. xxii. Sunday.

Lorde, wee beseeche thee to
kepe thy householde the chur
che, in continuall godlynesse,
that thorough thy protection, it
maye be free frome all aduersi-
ties, and deuoutely geuen to
serue the in good workes, to the
glory of thy name: thorough Je-
sus Chryste our lord. Amen.

The. xxiii. Sunday.

God

Collec̃tes.

GOd our refuge & strength,
which art the authoure of
all godlynnes, be readye to
heare the deuoute p̃aiers of the
churche. And graunt that those
thynges whiche we aske fayth-
fully, we may obtayne effectua-
lly: Thorough Iesus Chyriste
our Lorde.

The. xxiij. Sunday.

Lorde, we beseeche thee, as-
soyle thy people from theyr
offences: that thzough thy
beuntifull goodnes, we may be
delyuered from the bondes of al
those sinnes, which by our frail-
tie we haue committed, graunte
this moſte mercyfull father, for
Chyriste Iesus sake oure Sau-
oure and onely Mediatour,
Amen.

The. xxv. Sunday.

Stirre

Collectes.

Serre by we besech thee,
O lord, the willes of thy
faythful people, that they
plenteouslye bryngynge forth
the fruite of good worckes, may
of the be plenteously rewarded:
Thorough Jesus Christ oure
Lorde. Amen.

Collectes on Sain- tes daies.

Saunte Andrewes day.

Almighty god, whiche didst
geue suche grace vnto thy
holy Apostel Sainct An-
drew, that he redely obeyed the cal-
lyng of thy sonne Jesus Christ,
and folowed hym wythoute de-
lay: Graunt vnto vs al, that we
beynge called by thy holy worde
maye forthwyth geue ouer oure
O. i. selues

Collectes.

selues, obedyentelye to folowe
thy holye commaundementes;
through the same Iesus Christ
our Lorde.

Saincte Thomas the Apostle.

A mightye and everlastyng
God, whiche for the more
confyrmation of the faythe dyd-
deste suffer thy holye Apostle
Thomas, to be doutefull in thy
sonnes resurreccion, graunt vs
so perfectelye and wythoute all
doute to beleue in thy sonne Je-
sus Christe, that oure faythe in
thy syghte neuer be reproued:
Heare vs, O Lorde, thorough
the same Iesus Christ to whom
with thee and the holye ghoſte,
be all honour and glory for euer
and euer.

The conuersion of saincte Paule.

God.

Collec̃tes.

GOD whiche haste taught al
the world, through y^e prea-
chyng of thy blessed Apo-
le Sainet Paule: Graunt we
beseeche thee, that we whiche
haue his wonderful conuersion
in remembraunce, maye folowe
and fulfyll thy holye doctryne
that he taught: throughe Iesus
Christe our Lord.

The Purification of saincte
Mary the virgin.

A Almighty and everlastinge
god, we humblye beseeche
thy Maiestye, that as thy
onely begotten sonne was this
daye presented in the temple, in
substaunce of oure fleashe: So
graunt that we may be presen-
ted vnto thee wyth pure and
cleare myndes by Iesus Christ
our Lord. Amen.

D.ii. Sainct

Collectedes.

Sancte Mathias day.

Al mightye god, whyth in
the place of the traitoure
Judas, diddest chose thy
faithfull seruaunte Mathye to
be of the number of thy twelue
Apostles: Graunte that thy
churche beyng alwaye preser-
ued from false apostles, may be
ordred and guyded by faithfull
and true pastours: throughe Je-
sus Christ our lord. Amen.

The Annunciation of the
virgin Mary.

We beseeche the lorde, powre
thy grace into oure heartes
that as we haue knowen Christ
thy sonnes incarnation, by the
message of an Angell: so by hys
crosse and passyon, we maye be
broughte vnto the glozpe of hys
resurreccion: Throughe the same
christe

Collectes.

Christ our lord.

Saincte Markes day.

Almyghtye God, whycher
haste instructed thy holye
churche with the holy doc-
trine of thy Euangelist Saynct
Marke: Geue vs grace so to be
established by thy holge Gospel,
that we be not lyke childre cari-
ed awaye wth euerye blaste of
wayne doctrine: Graunte thys
through Iesus Christ our lord.

Saincte Philip and James day.

Almyghtye God, whome
truelie to knowe is euerla-
stinge lyfe: graunte vs per-
fectly to knowe thy Sonne Je-
sus Christe, to be the waye, the
trueth, and the lyfe, as thou hast
taught Saincte Philip, and o-
ther the Apostles: throughe Je-
sus Christ our lord.

D.iii.

Saincte

Collected.

Saint Barnabe Apostle.

Lorde almyghtye, whycher
haste endued thy holye A-
postle Barnabas, with
synguler gyses of thy holy gost,
lette vs not be destitute of thy
manysolde gyses, nor yet of
grace, to bse them alwaye to thy
honour and gloze: through Je-
sus Christ our Lorde. Amen.

Saint John Baptiste.

Almyghtye God, by whose
prouydence thy seruaunte
John Baptiste was won-
derfully bozne, and sente to pre-
pare the way of thy sone our sa-
uiour by preachinge of penance,
make vs so to folow his doctrine
and holy lyfe, that we may true-
ly repent, accordyng to his prea-
chyng, and after his example
constantly speake the trueth, bold
lye

Collected.

dely rebuke byre, and paypen-
lye suffer for the truethes sakes
through Iesus Christ our lord.

Saincte Peters day.

A mightye god, whiche by
thy son Iesus Christ haſte
geuen to thy apostle ſainct
Peter manye excellent gyses,
and commandedſt him earnest-
ly to feede thy flocke: Make we
beſeeche the, all Byſhoppes and
paſtours diligentely to preache
thy holy word, and the people o-
bediently to follow the ſame that
they maye receaue the crowne
of everlaſtyng glozpe: through
Iesus Christ our Lorde.

Sainct James the Apostle.

Chaunte, O mercifull god,
that as thy holy Apostle
Saint James leuyng his

O. iiii.

ſa-

Collectes.

father and all that he had, without delay, was obedient unto the callinge of thy sonne Iesus Christe, and folowed hym: So we, forsakynge all worldely and carnall affections, maye be euer more readye to folowe thy commaundementes: through Iesus Christe our Lorde.

Sancte Bartholomewe.

O Almighty and everlastyng God, whyche haste geuen grace, to thy Apostle Bartholomewe truely to beleue and to preache thy word, graunte we beseeche thee, vnto thy churche both to loue that he beleued, and to preache that he taught: thorough Iesus Christe our Lord.

Sancte Mathew.

Almyghtye god, whyche by thy blessed soonne dydeste
cal

Collectes.

call Mathew frome the recepte
of custom: to be an Apostle and
Euangelist: Graunte vs grace
to forsake all couetouse desyres
and inordinate loue of ryches, &
to folowe thy saide sonne Iesus
Christe: Who liueth and rag-
neth wyth thee and the holpe
ghost, one god worlde wythoute
ende. Amen.

Saint Michael and all Aungels.

Euerlastyng God, whiche
haue ordeyned and constitu-
ted the seruices of all Aun-
gels and menne in a wonderful
order. Mercifullye graunt, that
they whiche alwaye doe thee
seruyce in heauen, maye by thy
appoyntmente succoure and de-
fend vs in earth: through Iesus
Christ our Lord.

Sainct Luke the Euangelist.

D. b.

All

Seuen psalmes.

Almyghty god which cal-
ledst Luke the phisition,
whose praise is in the go-
spel to be a phisition of the soule:
it may please thee by the holson
medicines of his holy doctrine,
to heal al the diseases of our sou-
les: thorough thy sonne Iesus
Christ our lorde.

Simon and Jude Apostle.

Almyghty God, whyche
hast builded thy congrega-
tion vpon thy foundaci-
on of the Apostles and Prophe-
tes, Iesu Christ him selfe being
the head corner stone, graunte vs
so to be ioynd together in vni-
te of spirite by their doctrine, that
we may be made an holpe tem-
ple acceptable to thee: thorough
Iesu Christ our lorde.

Al Sainctes.

Collectes.

Almyghty god, which haste
knyt together thy electe in
one Cōmunion and felow
shyp, in the mystical bode of thy
sonne Christ our Lorde: graunt
vs grace so to folowe thy holpe
Sainctes in all vertues, & god-
ly lyuing, that we maye come to
those inspeakeable loyes which
thou hast prepared for them
that vnsynnedly loue
thee: Thronghe Je-
sus Christ our
Lorde.

After foloweth the seven penite
ntiall Psalmes.

Al

Seuen psalmes.

Domine ne. Psalm vi.

A fervent prayer of the sinner,
desiring to be cured, and his enemies
to be banquished.

Lorde rebuke me not in thy
rage, nor chastise me in
thine anger: have mercy on me, lord, for
I am weak: heale me, lord, for
my bones be bruised.

And my soule is verie sore
troubled: but thou, lord, howe
longe?

Turne the O lord, and deli-
ver my soule: saue me for thy
mercy.

For there is none in death
that hath the minde of the, and in
hel who wyll knowledg the.

I haue trauailed in my waye
long, and mourninge: I shall e-
uery

Seuen psalmes.

nerye nyght washe my bedde, I
shall water my couteche wpyth
teares.

Myne eye is troubled for so-
row, I am withered amonge al
myne enemies.

Amyde frome me all ye that
worke wickednes, for the lord
hath heard the voyce of my we-
pyng.

The lord hath hearde my pray-
er, the lord hath hearde my pe-
ticion.

Lette all myne enemies be a-
shamed and confounded: lette
them be ashamed and confoun-
ded very quickly.

Beati quorum. Psalm. xxi.

Howe the penitente person shoulde
bewaile his sinne, prayinge vnto God
and to reioyce in him.

Blessed

Seuen psalmes.

Blessed are they whose iniquities are forgiven and whose sinnes be couered.

Blessed is the man to whome god hath not imputed sinne, and in whose spirite is no deceyte.

For whiles I helde, my peace my bones are woren olde: whilst I cryed al the daye.

For day and nyghte thy hand is very heauy vpon me.

I haue ben turned into wretchednes whilst the thorne pricked me.

I haue opened my fault vnto the, and haue not hyd myne vnrightheousnesse.

I sayd, I wyll confesse myne vnrightheousnes agaynst my selfe to the lord, and thou haste forgiven the wickednes of my sin.
For this shal every holy person pray

Seuen psalmes.

pray vnto thein time conueniēt.

But in the greate floudde of many waters, they shal not com nigh hym.

Thou art my refuge from tribulation that hath enclosed me.

O my ioye delyuer me frome them that compasse me.

I shall gene thee vnderstandynge, and shall teache thee in the way that thou shalt goe: I shall fasten myne eyes vpon the.

See ye not lyke to horse and Mule: in whom is none vnderstandynge.

Bynde theyr mouthes with snaffle and bydle, that wyl not drawe nygh vnto the.

Many are the plagues of the synner, but who so trusteth in the lord, mercy embraceth hym on euery syde.

Be

Seuen psalmes.

Be gladde in the lord; and re-
ioyce ye ryghteous, & be ioyous
al ye that be vprighte in hearte.
Glozy to the father. &c.

As it was in the beginning.

Domine ne. Psalm. xxxviii.

The penitente person, soze greued
with the burden of sinne, calleth vpon
God for aide, and betaketh him selfe
to his mercye.

Lorde rebuke me not in thy
rage, nor chastye mee in
thine anger.

For thine arrowes sticke fast
in me, & thou haste layde thyne
hande soze vpon me.

There is no healthe in my
flesch because of thy displeasure;
there is no rest in my bones, be-
cause of my synnes.

For mine iniquities are gone
ouer mine heade, & are laide vpon
pon

Seven psalmes.

pon me as a heavy burden.

My woundes are putrified & rotten, because of my folyshyes.

I am made wretched and croked extremely, I wente sorowfull all day longe.

For my loines are full of illussions, and there is no healthe in my fleshe.

I am sore afflicted and brought low I dyd roare out for the sorowe of mine heart.

Lord thou knowest al my desyre and my mournynge is not hid from the.

My hearte is troubled, my strength hath left me, also the very syghte of myne eyes is not with me.

My frendes and my neyghbours drew together and stode agaynst me.

¶

And

Seuen psalmes.

And they that were next me,
Goodde farre of: they that layde
wayte for my lyfe, sette bpon
me.

And they that sought my de=
struction spake vanitie, and thei
imagined deceites al the day.

But I as one beyng deaf did
not heare, & I was as one that
were Dombe, not openynge his
mouth. And I became as a mā
not hearing, & haryng no coun=
tercheckes in his mouthe.

For in thee haue I trusted,
thou shalt heare me my Lorde
God.

For I haue saied: let neuer myn
enemies triumph vpon me, and
whylest my feete doo slyde, they
spake stoutly agaynst me.

For I am redy to be scourged,
and my sorow is alwaygs in thy
remem=

Seuen psalmes.

remembraunce.

For I shal confesse myne vni-
godlynnesse, and shall thynke vpon
my synne.

But myne enemyes lyue and
are made stronge ouer me, and
they are increased whiche hate
me vniustly.

They that requited euill for
good, were agaynst me, because
I folowed goodnesse.

Forsake me not, O Lorde my
god, neither depart thou from me

Make spede to helpe me, O
Lord God of my saluation.

Glozy to the father and to the
sonne, and to the holy ghoste.

As it was in the beginning and
is now, and euer shalbe, worlde
without ende. Amen.

Miserere mei. Psalm. L.

Seuen psalmes.

A prayer of the penitent, earnestly acknowledging and lamenting his vngodly lyfe, and crying for mercy to be clenſed from synne, and calling for the ſpíríte of God to be conſyrmed in grace.

Hue mercy vppon me; O god, according to thy gret mercy: And according to the multitude of thy compaſſions wyꝑe away mine iniquitie.

More & more waſhe me from myne iniquitie, and clenſe me from my ſinne.

For I knowledgemyne iniquitie, and my ſynne is euer befoꝛemyne cies.

To thee alone haue I ſinned, and haue done euyl in thy ſight, that thou maꝑeſt be fulfyllèd in thy wordes, and maiſt ouercome when thou art iudged.

Beholde I was begotten in wickednes, and my mother con-
ceaued

Seven psalmes.

ceaved me in synne.

Lo, thou hast loued truth, the
bknobwn and secrete thynges
of thy wysdome thou haste re-
ueled vnto me.

Sprinkle me lorde with His-
lope, and I shalbe clensed.

Thou shalte waſhe me, and
I shall bee made whyter then
ſnowe.

Vnto my hearyng shalte thou
geue toy a gladnes and the bry-
sed bones shall reioyce.

Tourne thy face from my ſin-
nes, and wype awaye all my
wyckednes.

A pure heart create in me. O
god and a perfecte spirite renue
within me.

Caste me not awaye from thy
face, and thy holy spirite take
not from me.

Seuen psalmes.

Restore to me the gladnes of
thy saluation, & strengthen me
with the principall spirite.

I wil instructe the wycked in
thy waies, and the vngodly shal
be conuerted vnto thee.

Deliver me from bloudshed,
O god, the god of my healthe, &
my tongue may exalt thy righte
ousnes.

Thou shalte open my lippes,
and my mouth shall shewe thy
praise.

For yf thou haddeste despyed
sacrifice, I had surely geuen it:
but thou delightest not in whole
burnt offeringes.

The sacrifice to god is a low-
lye spirite: O god, thou wylte
not despise a contrite and hum-
ble harte.

Deale gently for thy favoura-
ble

Seuen psalmes.

ble beneuolence with **S**ir, that
the walles of Ierusalem may be
buylded vp.

The shalt thou accept the sa-
crifice of ryghteousnesse, obla-
tions and whole burnt offeryn-
ges, then shall they laye calues
vpon thyne aultar.

Glozy be to the father, & to the
sonne, and to the holy ghost.

As it was in the begin. &c.

Domine exaudi, Psalm, 101.

Afore complaynt of the godly man, be-
yng greuously handled of the wic-
ked people, and maketh hys
mone to almyghty god.

Lorde heare my prayer, and
let my cry come vnto thee.

Turne not thy face from
me whensoever I am troubled,
bowe thyne eare vnto me.

P tti

In

Seuen psalmes.

In what day soeuer I call vpon thee, here me speedely.

For my dayes are vanyshed as smoke, and my bones are waxed as drie as a fyrebrand.

I am stricken, and mine heart is wythered lyke hay, so that I haue forgotten to eat my bread.

With the noyse of my mourning, my bone cleaueth to my fleshe.

I am lyke vnto a Pellicane of wyldernesse, and lyke vnto an owle in the house.

I haue waked, and am lyke a Sparowe solitary in the house toppe.

All day mine enemies reuiled me, and they that prayled me, conspired agaynst me.

For I dydde eate ashes as breade, and myngled my drinke with

Seuen psalmes.

wyth wepyng.

And that because of thy wrath
and indignacion, for thou diddest
take me vp, and cast me agaynst
the grounde.

My daies are faded as a sha-
dow, and I withered like haye.

But thou lord abidest for ever
and thy memoriall is from age
to age. Thou Lord halt aryle,
and haue mercy on Sion, for it
is tyme to haue mercye on it, for
the tyme is come.

For the stones therof deligh-
tethe thy seruantes, and they
shall haue pitie on the grounde
therof.

And the people shall feare
thy name O Lord, and all kyn-
ges of the earth thy glozy.

For the lord hath builded Si-
on, and shall be sene in his gloire
De

Seuen Psalmes.

He hath regarded the speache
of the humble, and hath not di-
spised their prayer.

Let these thinges be written
in an other age, and the people
that shall be created, shall prayse
the Lorde.

For he hath looked downe fro
his hyghe holy place, the Lorde
hath looked downe from heauen
vnto the earth.

To here the wayling of them
that be captiue, to leuse the son-
nes of them that were slayne.

That they shuld in Sion de-
clare the name of the lorde, and
his prayse in Hierusalem.

When the people assemble to-
gyther, and kynges for to serue
the Lorde.

In the way he hath hyndered
my strength, he hath shottened
my

Seuen psalmes.

my dayes.

Call me not away in the myd
dest of my dayes, thy yeares en-
dure for euer.

In the begynnyng thou lozde
hast layde the foundation of the
earth, and the woozkes of thyne
handes are the heauens.

They shall peryshe, but thou
abyddest, and they shall all waxe
olde as a garmente.

And as a coueryng thou shalt
chaunge theym, and they shall
be chaunged: but thou arte one
and the same, and thy yeares
shall not fayle.

The sonnes of thy seruantes
shall continue, and theyr seede
shall stande fast for euer.

Glorie to the father, &c.

As it was in the begynnyng,
is now, and euer, &c,

De

Seven Psalmes.

De profundis. Psal. 129.

The synner being punished for his syn-
nes, desyryth to be deliuered, both from
synne and punyshement.

From the depthe, I called
on thee (O Lorde) Lorde
heare my voice.

Lette thine eares geue good
hede to the voice of my prayer.

If thou Lorde wylte look
straightly vpon vs, O lord who
shall abyde it.

But with thee is mercye, and
for thy lawe I haue suffred the,
O lord.

My soule hath abiden in his
worde, my soule hath trusted in
the lord.

From the moornyng watche vnto
nyght, let Israell trust in the
Lorde.

For with the Lorde there is
mer-

Seuen Psalmes.

mercy, and wth hym is plente-
ous redemption.

And he w^{ll} redeme Israell
from all his iniquities.

Glo^{ry} be to the father and. &c.

As it was in the beginning. &c.

Domine exaudi. Psal. cxlii.

The iuste man beyug in aduersytie,
prayeth to be deliuered from all euyl.

LORD heare my prayer,
wth thine eares perceaue
my desyre for thy truthe
sake: and heare me for thy righ-
teousnes.

And entre not into iudgement
wth thy seruaunte, for no per-
sone lyuyng shall be iudged in
thy syghte. For the enemy hath
pursued my soule, my lyfe in
earth he hath brought lowe.

He hath set me in darkenes,
as the dead men of the worlde:
and

seuen Psalmes.

and my spirite was vexed, my heart was troubled within me.

I remembred the olde dayes, I haue studied of all thy workes, and in the dedes of thy handes I mused.

I haue stretched forth the my handes vnto thee, my soule vnto thee as earth without water.

Hastely heare me O Lorde, my spirite hath sayled me.

Turne not thy face from me, for I shal be lyke to men descending into a pytte.

Cause thy mercy to be heard of me betymes: for in thee haue I trusted.

Showe me the way where I may walke: for vnto thee haue I lyft vp my mynde.

Deliuert me from myne enemies, Lorde vnto thee haue I fledde,

Seuen Psalmes.

Hedde, teache me to do thy wyll
for thou art my God.

Thy good spirite shal conduct
me into the lande of ryghteful-
nesse for thy name sake, Lorde
thou shalte reuue me througħ
thyne equitie.

Thou shalte bryng my soule
from trouble, and thozough thy
mercye thou shalte destroye all
mine enemies.

And thou shalte destroye all
that molest my soule, for I am
thy seruaunt.

Glozy be to the father and to
the sonne and to the holy ghoſt.

As it was in the beginning, is
now and euer shalbe world with
out ende. Amen.

The Antheme.

R Emembre not (O Lorde
god) our old iniquities, but
let

seuen Psalmes.

let thy mercye spedely preuent
vs, for we be verye miserable:
helpe vs god our sauour, and
for the glozpe of thy name, Dely-
uer vs, be mercifull and forgeue
our sinnes, for thy names sake.
Let not the wycked people say:
where is their god: we be thy
people and the shepe of thy pa-
sture, we shall geue thanks to
the for euer from age to age, we
shal set forth the thi laude & praise.

To thee be honour and
glozy world wryth-
oute ende.

Amen.

Sundry godly prayers
for dyuerse pur-
poses.

For the Queene.

All

Sondry godly prayers.

Almyghty god whose king-
dome is euerlastyng and
pawer, infinite, haue mer-
cy vpon the whole cōgregacion,
and so to rule y heart of thy cho-
sen seruaunte Elizabeth our
Quene and gouernour, that she
knowyng whose mynister she
is, maye aboue all thynges seeke
thyne honour and gloze, and
that we her subiectes duely con-
syderinge whose authoritie she
hath, maye faythfully serue, ho-
noure, and humblye obeye her
in thee, and for thee, accordyng
to thy blessed worde and ordy-
nance: Through Iesus Chyste
oure Lorde, who wyth thee and
the holpe ghost, lpuerth and rayg-
neth euer one God, worlde wyth-
out ende. Amen.

M. i. Ano

For byuers purposes

Another for the Quene.

A myghty and euerlasting
God, we be taught by thy
holy worde, that y heartes
of kynges are in thy tule and
gouernaunce, and that thou
doest dispose and tourne theym,
as it seemeth beste to thy god=
lye wysedome: We humblye be=
seche thee so to dyspose and go=
uerne the hearte of Quene Eliza=
beth, thy seruante oure Quene
and gouernoure, that in all her
thoughtes, wordes and wo=
rkes, she maye euer seke thy ho=
noure and glorye; and stude to
preserue thy people commytted
to her charge, in wealth, in peace,
and godlynnes: Graunte this
Mercyful father, for thy deare
sonnes sake Iesus Chyste oure
Lorde, Amen.

For

Sundry godly prayers

For the Queene.

O Almyghtye God, kyng
of kynges, and Lord of
A sides, whiche by thy
diuine ordinaunce haſte appoynted
temporal rulers to gouerne
thy people accordinge to equitie
and iuſtice, and to lyue among
them as a louyng mother among
her naturall chyl dren, for the
aduancement of the good, and
punyſhemēt of the euyl, we moſt
humbley beſeeche thee fauoura-
bly to beholde Elyzabethe thy
ſeruaunte our Queene and go-
uernoure, and to breathe into
her heart thorowe thy holy ſpi-
rite, & wyſedome, that is euer a-
bout the throne of thy Maieſty,
wherby ſhe maye be prouoked,
moued, and ſtirred, to loue, feare,
and ſerue thee, to ſeke thy glory,

q. ii.

to

For byuers purposes

to banyshe ydolatre superstition and hipocrisie ouce of thys realme, and vnsaynedlye to aduance thy holpe and pure relygion amonge vs her subiectes vnto þe example of other forren nations. O Lorde, Defende her from her enemyes, sende her a long and prosperous lyfe amōg vs, and geue her grace not onlye in her owne parsonne godly and iustelye to rule, but also to appointe suche magistrates vnder her, as maye bee lykewysse affected bothe towardes thi holye worde, and also towarde the cōmon wealthe; þe we her subiectes lyuing vnder her dominio in all godlynes, peace, and wealth, maye passe the tyme of thys our shorte pylgremage in thy seate and seruyce, vnto the glory of thy

For diuers purposes
thy blessed name, whiche alone
is worthe all honoure for euer
and euer. Amen.

For the Quenes counsaile.

IT is wytten, O mooste
myghtye and euerlastyng
Kyng, that where manye p. 10. ii.
are that geue good counsaile
there goeth it well with the com
mon people, there are all thyn
ges conserued in a good and se
mielye orde, there doeth the pub
lyque wealthe floreye with the
aboundaunce of all good thyn
ges. It maye please thee there
fore, O Lorde, whiche haste the
hearte of all rulers in thy hand, p. 10. 12.
and directest theyr counsailes
vnto what ende it is thy good
pleasure, mercyfullye to assist all
those whiche are of the Quenes
mooste honozable counsaill, and
to

Sondry godly prayers.

to geue them thy holye spirite to
be theyr president, ruler, and go-
uernour that in all theyr assem-
bles, they maye euer sette before
theyr eyes thy moste hyghe and
pryncipallye maiestye, the feare of
thy name, the accomplisment
of thy commaundement. And all
waye remembre y they are ser-
uautes appoynted for the welth
and comodity of the Quene and
her people, executyng true
iudgemente indifferently towar-
des all the quenes subiectes tho-
rogh iustice and mercye beyng
voyde of all couctousnesse, that
whatsouer they attempte pry-
uately or openly, maye tourne
to the gloze of thy blessed name
to the settinge forth of thy holye
wynde, to the aduancemente of
the quenes honor, to y profyte of
the

For diuers purposes

the commonis, to the destruction
of vyce, and to the commendacio
of vertue, geue theym grace (O
mooste mercyfull father) so wyth
one mynde in all godly and ver-
teouse thynges, that they ruling
ryghteouslye, and we lyuynge
obedientelye, maye altogether
wyth quiet heartes and free con-
sciencys, prayse and magnifye
the our Lorde God for euer and
euer. Amen.

For Judges.

O God thou moost ryghte-
ous Judge, whyche com-
maundeste by thy holye
worde such to be chosen Judges
ouer thy people as be of aproued
conuersacion, wyle and learned
in thy helpe labours, and feare
thee theyn Lorde God, and such
as bothe are true theym selues
and

For by godly prayers.

and also loue trouthe, and hate
couetousnesse, we beseeche the to
sende vs suche Iudges, as thy
holy sacred scriptures do painte
and set forth vnto vs : and so to
rule theyr heartes with thy holy
spirite, that in theyr iudgementes
they admitte no false accusa-
cions, haue no respecte of per-
sones, neyther to be desirous of
gyftes, whiche make wyse men
blynd and corrupte the causes of
the ryghteouse: nor yet geue sen-
tence wyth the vngodlye for bri-
bes, and so condempne the inno-
cent, and shed ryghteous bloude
but that they haue alwaye
thy feare before theyr eyes, and
knowynge that they execute the
iudgement not of manne, but of
theyr Lorde God, maye heare
indifferently all matters, iudge
accoz-

Exo. 18

Deu. 1.

Exo. 22

Deu. 16

Eccl. 10

Psal. 15

Esa. 1.

Ie. 21. 22

Psal. 82

Zacha. 5

Sapi. 16

For diuers purposes

accoꝝdꝝnge to equitie and iustice
Delyuer the oppressed from thee
power of the violent, be fauoura-
ble to straungers, defende the
fatherles and widdowe, pleade
the cause of the righteous, helpe
the poore, aduaunce vertue sup-
presse vyce, and in all both theyꝝ
woꝝdes and woꝝkes, so behaue
theym selues, as though they
shoulde strayght wayes appeare
befoꝝe the ryghteous thꝝone of
thy maiesty, and render accom-
ptes of theyꝝ doynge, graunte
this most merciful father, foꝝ thy
deere sonnes sake Iesus Chꝝyst
our Loꝝde. Amen.

For Byshoppes spirituall Pa-
stours and Ministers of
Gods woꝝde.

Sondry godly prayers.

Act. 20.

Luke. 1.

O Lozde Iesu Chyſte, moost
true paſtour, ſhephearde
and herdman of oure ſou-
les, we mooste humblye beſeche
the marcyfullye to beholde thy
poore, and ſcatered ſlorke, whom
thou haſte purchaſed wyth thy
moost precious blode, & to ſende
the ſuch ſhepherdes, as both can
and wil diligently ſeke vp the loſt
ſhepe, louynglye laye theym on
theyr ſhoulders, and ſaythfullye
brynge them home agayne to the
ſhepefolde. Take awaye from vs
O Lozde, all ſuche wycked my-
niſters, as deface thy glory, cor-
rupte thy blessed woꝛde, deſpyle
thy ſlorke, and fede them ſelues
and not thy ſhepe. And in theyr
rowmes vouchſafe to place good
byſhoppes, learned preachers:
ſaythfull teachers, godlye myni-
ſters

3 **B**ers and dyligente flockfeders
 euen such as haue a seruent and
 vnfayned zeale towarde the set
 tyng forth of thy gloze, health
 of thy people. Indue them wth
 thy holy spirit, that they maye
 be faythfull, wyle, and discrete **Mat. 24.**
 seruauntes, geuyng thy house **Luke. 21.**
 holde meate in due season Geue
 them that thy wyle dome which
 no man is able to resiste, where
 with also they maye be bothe a-
 ble to exhort wth wholsome
 doctrine, and also to conuict and
 ouercome theym that speake a-
 gaynste it. Finallye graunte we
 we pray the moste mercyfull Sa-
 uioure, that in all thynges they **Tim. 1.**
 maye so behaue theyr selues ac-
 cording to thy blessed wyll and
 commaundemente, that when
 thou the moste hygh byshop and
 chyfe

Sondry godly prayers.

chiefe shepheardes shalte appeare
they may receyue the vncorruptible
crowne of gloꝝy. Amen.

For Gentlemen.

John. 3.

Gene. 3.

Ecc. 7. 10

Pla. 52.

Ephe. 2.

AL beit, whatsoeuer is bozne
of fleshe is fleshe, and all that
we receiue of our natural paren-
tes is earth, dust, ashes & corrup-
tion, so that no childe of Adam
hath anye cause to booste him selfe
of his birthe & bloud, seynge we
haue al one fleshe and one bloud,
begotten in synne, concealed in
vncleynesse, and bozne by nature
the chyldezen of wyathe, ye foras-
much as some for theyꝝ wyse-
dome, Godlynesse, vertue, baly-
auntnes, strengthe, eloquence,
learnynge and policpe, be ad-
uanced aboue the common sorte
of people vnto dygnities and
tenz

For diuers purposes

temporall promotions, as men
worthye to haue superiortie in
a christen common wealthe, and
by thys meanes haue obtayned
among thy people a moze noble
and worthye name: We most en
tierlye beseeche thee, from whom Gala. 5
alone cometh the true nobilitie,
to so many as are borne of thee,
and made thy sonnes thow
saythe, whether they be ryche or
pooze, noble or bnnoble: to geue
a good spirite to our superiours
that as they be called gentle
menne, in name, so they maye
shew them selues in al theyr do
inges, gentle, curteous, louinge
pitiful, & liberal vnto theyr infe
riours, lpaynge amonge them
as natural fathers among their
chyl dren, not pollynge, pyllng
and oppresynge theym, but fa
uouring

Sundry godly prayers.

nourynge, helppynge and che-
ryshynge them: Not destroyers
but fathers of the communalty:
Not enemyes to the poore, but
ayders, helpers and comforters
of theym. That when thou shalt
cal them from this vale of wret-
chednesse, they also shewynge
gentlenes to the commō people
maye receyue gentlenes againe
at thy mercyfull hande, euen e-
uerlastynge lyfe, thzough Iesus
Christ our Lorde. Amen.

For Landlordes.

Psal. 24.

The Earthe is thyne (O
Lorde) and al that is con-
tayned therein, not with-
standynge thou haste geuen the
possession therof vnto the childre
of men, to passe ouer the tyme of
theyr shorte pylgrymage in this
vale of misery: We heartly pray
the

For diuers purposes

the to sende thy holpe spirite in-
to the heartes of them that pos-
sesse the groundes pastures, and
dwellynge places of the earthe,
that they remembryng their sel-
ues to be thy tenantes, may not
rache and stretch out the rentes
of their houses and landes, nor
yet take unreasonable fyres and
incoms after the maner of coue-
tous wordelynges, but so lette
theym oute to other, that the in-
habytauntes therof maye bothe
be able to paye the rentes, and
also honestly to lyue, to nourishe
theyr familie, and to relieue the
pooze: geue theym grace also to
consider, that they are but strañ-
gers yllgremes in thys worlde
haupyng here no dwellyng place
but sekynge one to come, that
they remembrynge the Worde
con

1. Peter. 2.

Heb. 13.

Sondry godly prayers.

continuance of theyr lyfe, maye
be content, wth that that is suf-
ficiente, and not ioyne house to
house, no; couple lande to lande,
to the impouerishment of other,
but so behau^e them selues in let-
tinge oute theyr tenementes, lan-
des and pastures, that after this
lyfe they maye be reteaued into
euerlastinge dwellynge places.
Throughe Iesus Chyste oure
Lorde. Amen.

Elay. 5.

For Marchauntes.

Almyghty God, maker and
disposer of all thynges, whi-
:: che haste placed thy creatu-
res necessary for the ble of mē in
dyuers landes and sundry coun-
treys, yea and that vnto thys
ende that all kyndes of menne
shoulde be knytte together in
braitie and loue, seynge we haue
al

Soudry godly prayers.

all nede one of anothers helpe,
one countrepe of another coun-
treys commoditee, one realme of
another realmes giftes and frui-
tes: We beseeche thee to preserve
and kepe all suche as trauaile
eyther by land or sea, for the get-
tinge of things that be necessary
for the wealth of the reames or
countreys wher they dwel, and
not to brynge in bayne trifles
and vnprofitable marchaundise
to the intysynge and impouerty-
synge of the common wealth:
Geue them (gracious Lorde)
safe passage both in their goynge
and comynge, that they hauing
prosperous iourneys may shewe
thom selues thanckefull to thee,
and beneficiall to theyr neigh-
bour, & so occupy theyr marchan-
dyle wythout fraude, gyle, or de-

R. i. cellg

For diuers purposes

Egypt, that the common wealthe
may prosper and flourish with the
aboundaunce of wordelye thyn-
ges thozoughe their godlye and
ryghteous traauayles, vnto the
glozy of thy name. Amen.

For Lawyers

WE knowe, O Lorde, that
the lawe is good yf a man
1. Tim. 1. vse it laborsully, geuen of
the as a singuler gyfte vnto thee
chyl dren of menne for maynte-
naunce of godlye orders, for put-
tynge awaye of iniquitye and
wronges, for restorynge of men
vnto theyr ryghts, for the ad-
uancement of vertue, and pu-
nyshment of vyce: we moost hear-
telye praye the, why the arte the
lawe geuer, why the alone is a-
ble to saue and to destroye, from
whome also commeth all wyse-
Dome

Sundry godly prayers.

Dome and prudence, and know-
ledge, so to rule through the go-
ueruaunce of thy holy spirite the
heartes of Lawyers, that they
with discreesson and indifferency
hearyng mennes causes beyng
in a controuercye, and wayinge
them iustelpe and trulpe, accor-
dyng to the trueth and equite
of the lawe, maye wythoute par-
cialitie bothe saythfullpe geue
counsaile, and also indifferently
pronouce of all such causes as be
broughte vnto them, and by no
meanes suffice them selues to be
corrupted wyth bybes and gif-
tes, whiche blynde the eyes of
the wyse, and subuert true iudge-
ment but graunt them to walke
so vpryghtlye in all mens mat-
ters, that they sekynge with god-
lye trauayles a quietnes among

R.ii. men

For byuers purposes
menne in this worlde, maye af-
ter their departure frome thys
troublous vale of miserye enjoy
euerlastynge reſte and quietnes
in thy heuely mansion, throughe
Jesus Christ our Lord. Amen.

For Labourers and men of
occupation.

Job. 5.

Gen. 3.

Psa. 12.

2. The. 3.

Thel. 4.

AS the byrd is bozne to fly
so is man bozne to labour
for thou. O lord, hast com-
maunded by thy holpe worde,
that manne shal eate hys breade
in the labour, of his handes and
in the swete of hys face: yea
thou haste geuen commaunde-
mente; that planye manne wyll
not labour, the same shoulde not
eate: thou requireste of vs also,
that we wythdrawe oure selues
frome euerye brother that wal-
kethe inozdinatelye, and geueth
not

For diuers purposes

not hys mynde vnto labour, so
that thy godly plealure is, that
no man be ydle, but euerye man
laboure accordynge to hys voca-
tion & calling: we most humbly
beseeche the, to graue in the hear-
tes of all labourers and worke-
menne a wylling disposition to
trauayle for theyr lyuynge ac-
cordynge to thy woordes, and to
blesse the laborous paynes and
trauayles of all suche as eyther
tyll the earthe, or exercise any o-
ther handycrafte, that they en-
dvyng to be quiete, and to med-
dle wyth theyr owne busynesse,
and to worke wyth theyr owne
hande, and thowome thy bles-
synge enioyenge the fruytes of
theyr laboures, maye knowe-
ledge thee, the geuer of all good
thynges, and glorifie thy holye James. i.
R. iii. name.

Sundry goodly prayers.

namie. Amen.

For ryche men.

Ps. 10.

Mat. 13.

Mat. 4.

Eccl. 10.

Lk. 8. 18.

Mat. 9.

1. Ti. 6.

Eccl. 10.

Albeit, O Lorde, thou art
the geuer of all good thinges,
and throughe thy bles-
syngge manne become ryche, that
are godlye and iustelye ryche,
yet are we taught in thy diuine
Scriptures that ryches, and the
cares of worldly thynges smo-
ther and choake vp thy holpe
worde, and that it is moze easy-
er for a gable tope, to go thoro
the eye of a nedle, than a ryche
manne to entre into the kyng-
dome of heauen. Agayne, that
they whiche wyll be ryche fall in
to temptacion, and snares, and
into many folythe and noysome
lustes, whiche whelme men in-
to perdition and destruction (for
couetousnesse is the roote of all
euyll)

For diuers purposes

euph) we therfore perceauynge
by thy blessed worde so many in
commodities, yea pestilences of
mans saluation to accompanye
riches, mooste intietlye beseeche
thee, to blesse suche as thou haste
made ryche, wpth a good hum-
ble, louinge, and free mynde that
they remembryng theym selues
to be thy dispensoures and ste-
wardes: maye not set theyr min-
des vpon the deceyffull treasu-
res of this worlde, whiche are
more byttell then glasse, and
more bayne then smoke, no; yet *Abacu, 2:*
heape vp thicke clape against the
selues, but liberally & cherefully
bestowe parte of such goodes, as
thou hast committed vnto them *Luke. 16.*
vppon their poore neyghbours, *Math. 5*
make them frendes of this tyme *2. Ti 6.*
bedd mammon, be mercyfull to
R.iii. the

Sundry godly prayers.

the nedye, be ryche in good woꝝ-
kes, and readye to geue and dy-
tribute to the necessitie of the
sauiours, layinge vp in store for
them selues a good foundation
gainste the tyme to come, & they
maye obtayne everlastynge lyfe
through Iesus Christ thy sonne
and our Lorde. Amen.

For poore people.

Ecc. ii. **A**S ryches, so lyke wyse po-
uerty is thy gyft, O Lorde.
And as thou haste made some
ryche to dyspose the worldelye
goodes, so haste thou appointed
some to be poore, that they may
receaue thy benefites at the rich
mens handes. And as the godly
ryche are wel beloued of thee, so
in lyke maner are the poore, yf
they beare the crosse of pouertie
patiently and thankfull: For
good

For diuers purposes

good and euill; lyfe and deathe;
pouertye and ryches, are of thee
O Lord we therfore most huma-
blye praye thee, to geue a good
spirite to al such as it hath pleased
the to burthen wyth the yoke of
pouertye; that they maye wyth
patience and thankefull hearte
walcke in theyr state; lyke to
that poore Lazar, of whome we
rede in the gospell of thy welbe-
loued sonne; whiche choosed ra-
ther patiently and godlye to dye
then vniustlye or by force to get
anye mannes goodes; and by
no meanes enuye, murmure or
grutche agaynst such as it hath
pleased thee to endue wyth more
aboundaunce of worldelye goo-
des. But knowynge theyr state,
although neuer so humble & base
to be of thee thyr Lorde God:

Eccle. 22.

Luke. 16.

hony godly prayers.

and that thou wylte not forsake
them in thys theyr greate nede,
but sende them thynges necessa-
rye for their pooze lyfe, may con-
tinuallye prayse thee, and hope
for better thynges in the worlde
to come, thozowe thy sonne Iesu
Chryste oure Lorde. Amen.

A prayer of a true subiecte.

AS it is thy godly appoint-
ment, O Lorde God, that
some shoulde beare rule in
thys worlde, to see thy glorie set
foorth, and the common peace
kepte: So it is thy pleasure a-
gayne, that some shoulde be sub-
iectes and inferiours to other in
their vocation, althoughe before
thee there is no respecte of per-
sons. And for as muche as it is
thy godly wyll and pleasure to
appointe and set me in the num-
bre

For biners purposes

hie of subiectes, I beseeche thee
to geue me a faithfull & obedient
hearte vnto the hyghe powers,
that there may be founde in me
no disobedience, no vnfaithful-
nesse, no treason, no falshode, no
dissimulation, no insurrection,
no commotion, no conspiracie,
nor anye kynde of rebellion in
woorde or dede agaynste thee
ciuil magistrates, but all fayth-
fulnesse, obedience, quietnesse,
subiection, humilitie, and what
soever els becommeth a subiect
that I praynge here in all low-
nesse of mynde, maye at the laste
daye, throughe thy fauoure bee
lyfted vp into everlastynge glo-
rye, wher thou most mercifull fa-
ther with thy sone and the holy
ghoste lyvest and raynest very
God for ever and ever. Amen.

For

Sonby godly prayers.

For Fathers and Mothers.

Psal. 128.

O Be fruct of the wombe, and
the multitude of chyldre is
thy gyfte and blessinge, O
Lord God, geuen to thys ende,
that they may lyue to thy glozy,
and the commoditie of their nei-
bour. For asmuche therfore as
thou of thy goodnes hast geuen
me chyldren, I beseeche the geue
me also grace to trayne them by
even from their cradelles in thy
nurtoure and doctrine, in thy ho-
lye lawes and blessed ordynaun-
ces, that from their berpe yonge
age, they maye knowe thee, be-
leue in thee, feare, loue and obey
thee, and dilygenlye walke in
thy commaundementes all the
dayes of their lyfe, vnto þe praisse
of thy glorious name: throughe
Jesus Christ our Lord. Amen.

101.

DI

For diuers purposes

Of Childzen.

Thou hast geuen a command
dement in thy lawe, O hea^u
uenly father, that childzen
shoulde honour their fathers &
mothers, I moste humblye be=
seche the therfore to breathe thy
holpe spirite into my breste, that
I maye reuerence and honour
my father and mother not onely
wyth outwarde gesture & of my
bodye, but also wyth the vnfa=
yned affections of my hearte, loue
them, obey them, pray for them,
helpe them and doe for the bothe
in worde and dede, whatsoeuer
lyeth in my power, that thou se=
ynge my vnfayned heartie good
wyl toward my parentes, maye
est become my lounge heauen=
lye father, and numbre me a=
mong those thy chylzen whom
from

Exo. 20.

Sondry godly prayers.

from euerlastinge thou haste appointed to be heyres of thy glorious kyngedome: throughe thy welbeloued sonne Iesus Chryst oure Lorde. Amen.

Of Maisters

Ephe. 6.
Collo. 3.

Thy commaundement is by thyne holy apostle, O moste mercyfull Lorde Chryste, that Maisters shoulde entreate their seruauntes gently putting away threatenynge, and doing that vnto the whiche is iust and equall; for almoche as we also haue a maister in heauen, wth whome there is no respecte of persons: Graunte I moste heartely praye thee, that I maye so orde my seruauntes, that I attempte no vnrightheousnesse agaynst them, but that I maye so vse my rule and authoritie o-
uer

For diuers purposes

uer them, that I maye alwaye remembre that thou arte the common Lorde of all, and we all thy seruauntes. I gayne that I maye not forgette, that we be all brethren, hauinge one father, whiche is in heauen, and looke for one gloriouse kyngedome where thou, with the father and the holpe ghost, lyest and raggest true and euerlastyng God for euer. Amen.

Of Seruauntes.

O Lorde Jesu Christe, wee are commaunded by thy blessed apostles, that we shoulde honoure and obeye our bodelye maysters in feare and trebling, not only if they be good and curteous, but also though they bee frowarde, & serue them not vnto the eye as men pleasers

Ephe. 6.
Collo. 2.
Timm. 2
1. Pet. 2.

Sondry godly prayers.

fers, but wyth singlenes of heart
not churlyshelye aunswerynge
them agayne, nor pikyng stea-
lynge or conueyenge away anye
parte of theyr goodes vniustely,
but shewyng al good faithfulness
vnto oure maysters, as though
we serued God and not menne.
Graunte me grace I most hum-
blye beseeche thee, so to serue my
maister and my superiours, that
there mape be founde no faulke
in me, but y I behaunge my selfe
vpryghtlye, iustelye, saythfullye,
and trulye in my vocacion mape
doe worshipp to the doctrine of
the my God and Sauoure in al
thynges. Amen.

Of praydes.

Ther is nothyng that beco-
meth a Maide better then
silence, Mamefastnes & chastitie,
of

Sondry godly prayers.

of both body & mynde. For these
thynges beyng once loste, there is
no more a Mayde but a Strumpet
in the syght of god, howe soe-
uer she disgyleth her selfe and dis-
sembleth wyth the world: Ther-
fore most humbly beseeche the
mercifull father, from whome
cometh euerye good and perfect
gyft, and wythout whom we are
able to dooe nothyng, that thou
wylte so orde my tongue and dis-
pose my talke that I speake no-
thing but I become my state age
and persone, neyther that I de-
lyte to heare anye talcke, that
myght in any poynt moue me to
lewdenes, seyng I euill wordes
corrupt good maners. Geue me
also suche shamefastnes as maye
plucke me awaye from the delec-
tation eyther of thynkyng, spea-
S. i. kyng

For dyuers purposes.

kyngge hearunge, seying, or Doyng
euill, that my whole delyte maye
be in vertue, in godlines, in ex-
chewing ydlenes, in geuing my
selfe continuallye to some godly
exercyse, but aboue all thynges
in thynkyng and speakyng of
the in redyng thy blessed worde
and heauely lawe, whiche is a lan-
terne to my feete, and a lychte to
my pathes. Moreover suffer nei-
ther my mynde to bee despyled
with euill thoughtes, nor my
bodye to be corrupted with anye
kynde of uncleannesse, but grue
me grace so to orde my self in ex-
chewing ydlenes and wanton
wycked company, that my mind
beringe fre from euill affectes, &
my bodye cleare from all un-
cleannesse, I maye be founde a
meete temple for the holy gost to
in-

Sundry godly prayers.

inhabite, and yf it be thy good pleasure hereafter to cal me vnto the honorable state of matrimonye, that I may byynge also vnto my husband a pure and vndefiled bodye, and so lyue wyth hym in thy feare vnto the praise and glorye of thy blessed name. Amen.

Of Single Men.

Lorde, thou haste commaunded by thy holpe Apostle, that we shoulde abstayne frome fornicatio: & that euery one of vs shoulde knowe howe to kepe his vessell, that is to saye his bodye in holines & honour, & not in the lust of concupiscence, as do þe Heathen, whiche knowe not God. I beseeche thee geue me grace to behaue my selfe accordynge to thy thy holy commaundement
S. ii. that

For by uera purposes

that in thys tyme of my syngle
lyfe, I desyle not my bodye wyth
whordome oz any other vnclen-
nes: but so ordze my selfe wyth al
honestye and purenesse of lyfe,
that I maye gloryfye thee my
Lorde God, bothe in bodye and
spirite. Amen.

Of Husbandes.

IF O asinuche, O heauenlye
father as thou haste called
me from the syngle lyfe vn-
to the holye state of honourable
wedlocke, whiche is thy good
and blessed ordinaunce for all
them to lyue in, that haue not
the giste of continence, and hast
geuen me a woman to wyfe, that
I lyuinge wyth her in thy feare,
maye auoyde all vnclennes: I
moste heartelye praye thee geue
me grace to lyue with her accor-
dinge

For diuers purposes:

Dynge to thy godlye pleasure.
Kyll in me al fylthye and flesh-
ly lufkes. Suffre me not to delite
in anye straunge fleashe, but to
content my selfe onely wyth her
loue, to loue her as Chryste lo-
ued the cōgregatiō, to cherishe her
as I wolde cherishe myne owne
bodye, to prouyde for her accor-
dynge to my abilitie, to enstruct
her wyth the knowledg of thy
blessed worde, quietlye and pea-
ceablye to lyue wyth her, and to
agree together in suche perfecte
concorde and vnitie, as is founde
amonge many members in one
bodye, seynge nowe that we al-
so are no moore two, but one
fleashe, that other seynge our god-
ly and quiet conuersacion, maye
herenby be prouoked to forlake
theyr fylthy luyng, and to en-

S.iii, brace

Sonby godly prayers:

brace the holy state of honourable wedlocke, vnto the glozy and prayse of thy holy name. Amen.

¶ Of wyues.

O Lord forasmuch as thou of thy fatherlye goodnes hast vouchesafed to kepe me frome my tender age vnto thys p̄sent, and haste nowe called me from my syngle lyfe vnto the holye state of honourable wedlocke, that I lyuynge therein, myghte accor̄dyng to thyne ordinaunce, byynge forth childre vnto thy glozye: Geue me grace I moste enteilye beseeche the to walcke worthy of my vocacyon to knowledg my husbāde to be my heade: to be subiect vnto him to learne thy blessed word of him to reuerence hym, to obeye hym, to please hym, to be ruled by him
peace.

For byuers purposes

peacebly and quietly to liue with
hym, to weare suche apparell as
is mete for my degre, and by no
meanes to delyte in costelye Je-
welles and proude galante ve-
stures, but alwaye to vse such
clothyng as becometh a sober
Chrysten woman, circumspecti-
ly and warely to looke vnto my
housholde, that nothyng peryll
thorowe my negligence & alwaies
haue a diligente eye, yf no disho-
nesty, no wickednes, no vngodly-
nes be committed in my house, but
in it all thynges be ordered accor-
dyng to thy holy wyll, which art
worthye all honoure glorye and
prayse for euer and euer. Amen.

Of houtholders.

I haue chylidren and ser-
uautes is thy blessinge,
O Lorde, but not to ordre
them

Sondry godly prayers.

them accordynge to thy worde,
deseruethe thy dreadfull curse:
Graunte therefore, that as thou
hast blessed me wth an house=
holde, so I maye dyligentlye
watche, that nothyng be com=
mitted of the same that myghte
offende thy fatherlye goodnesse,
and be an occasion of tournynge
thy blessinge into cursynge, but
that so manye as thou hast com=
mitted to my charge, maye ex=
chewe all vyce, embrace all ver=
tue, lyue in thy feare, call vppon
thy holpe name, learne thy bles=
sed commaundementes, heare
thy holpe worde, and auoydynge
yplenes, diligentelye exercise the
selues euerye one in his offyce,
accordynge to theyre vocation
and callinge, vnto the glorye of
thy most honorable name. Amen

Of

For bynetts purposes

Of all Chryſtians.

Al be it O heauely father, al
we that vnſaynedlie pro-
feſſe thy holye religion, and
faithfullye call on thy bleſſed
name, are thy ſonnes and heyres
of euerlaſtinge glorie: yet as all
the membres of a body haue not
one office, ſo likewise we beinge
manye, and makinge one bodie
(whereof thy Dearelye beloued
ſonne is the head) haue not all
one gyfte, neyther are we all cal-
led to one office, but as it hathe
pleaſed thee to diſtribute, ſoo re-
ceiue we: We therfore moſt hum-
blye praye thee, to ſende the ſpy-
rite of loue and con corde among
vs, that wythoute anye diſorder
or debate, euerye one of vs maye
be contente wyth oure callinge,
quietlye lyue in the ſame, And ye
to

hondy godly prayer.

to doe good vnto all menne, by
the true and dyligence exercise
therof, wthoute to much seeking
of oure owne p^{ri}uate gayne, and
to orde oure lyfe in all poyntes,
accordyng to thy godlye wylk
that by well doyng we maye
stoppe the mouthes of suche fo-
lyshe and ignoraunte people, as
repor^{te} vs to be euill doers, and
cause theym through oure good
woorckes to glorifye thee oure
Lorde God in the daye of blissa-
cion. Amen.

This prayer mete for all men, and
to be sayde at all tymes.

Most merciful father, graunt
me to couet wth an ardente
.. .. mynd, those thinges which
may please y^e to search the wisely
to know the truely, & to fulfil the
per-

For hyuers purposes

perfectlye, to the laude and glo-
rye of thy name. Oorde my ly-
uyng so that I maye doe that
whiche thou requirest of me, and
geue me grace so that I maye
knowe it, and haue wyll and po-
wer to do it, and that I maye
obtaine those thynges, which be
moste conueniente to my soule.

Gracious Lorde make my wate-
sure and streight to the, so that I
fall not betwene prosperitie and
aduersity but that in prosperous
thynges I may geue thee than-
kes, and in aduersity be patiente
so that I be not lifte vp with the
one, nor opressed wyth the other
And that I maye reioyce in no-
thyng, but that whiche moueth
me to thee, nor to be sorre for no-
thyng, but for those thynges
whych drawe me from thee. de-
syringe

Sondry gobly prayers

springe to please no bodye, nor
fearynge to please anye besydes thee. Moste louynge father
let all worldelye thynges be vyle
vnto me for the, and be thou my
moste special comfote aboue all.
Let me not be mery wth the ioye þ
is wythoute the. And let me despyre
nothyng besydes the, let al
laboure delite me whiche is for þ
and let al the rest wery me which
is not in the. Make me to lifte vp
my heart oftentimes to the: and
whē I fal: make me to thynke on
þ, & be sozr wth a stedfastte purpose
of amendement. Louing Lorde,
make me humble withoute faynynge:
mery wythoute iyghtenes:
sadde wythout mistruste:
sozre wythout dulnesse: true wythout
doublenes: fearynge thee,
without desperacion: trustynge
in

For dyuers purposes

in thee, wythoute presumption:
tellynge my nelyghbour: & they
fautes me helpe, wythoute disti-
mulation: teachinge them wyth
wordes & exāples wythoute any
mockinges: obedient, wythoute
arguyng: pacyente, wythoute
grutchyng: and pure wythoute
corruption: geue me also, I be-
seche thee a wakyng spirite, that
no curious thoughte wythdrawe
me from thee. Let it be so strong
that no fylthy affectyon drawe
me backwarde: so stable, that no
tribulation breake it: Graunte
me also to knowe thee: diligent to
seke a godly conuersaciō to please
the, and finallye, hope to embrace
thee, for the precious bloude, sake
of that immaculate lambe, oure
onelye Sauoure Iesu Chyste,
To whome wyth thee O father
and

Sondry godly prayers.

and the holy Ghost thre persons
and one God, be all honour & glo-
rye worlde without ende. Amen.

A prayer for a woman to save trauay-
lyng of chyldre.

O Almighty, and mercifull
father whiche of thy bou-
tiful goodnes hast fructi-
fied my wombe, & of thi gracious
blessinge hast created in me a rea-
sonable creature, I moue hartely
thanke the, not onely for thys
thy gracious gyfte, but also for
that thou hast at al times sicke I
conceued, preserved me fro al pe-
rils both of soule and body, & hast
so moderated all my ruyppes, pyn-
ches, throwes & pāges, & I haue
hitherto right wel escaped them
I knowledg (O lord) & iustlye for
our sinful trāgressiō of thy com-
mandementes & sayedst vnto the
first

For dyuers purposes

first womā & in her vs all. I wyll
encrese thy sorow whan thou art
with child with payne shalt thou
brynge forth thy childre. All oure
paynes therefore that we suffer
in thys behalfe, are none other
thyng but a worthy crosse layd
ed vppon vs by thy godly ordy-
nauce, to the whiche with herte
and mynd I humbly submit me
trustynge surely & beyng fullpe
persuaded in my faith that thou
callest none into peryll and daun-
ger, but both thou canste and
wylste at conueniente season deli-
uer them. Thou (moste grac-
ous god) haste commaunded vs
in all oure trouble to call vppon
thee for ayde and healpe: and
not onely haste commaunded
vs, but also of thy mercifull
goodnesse haste promised to vs
good

Sondry godly prayers.

good deliuerance, sayenge: Call
vpon me in the tyme of trouble,
and I wyll deliuer thee, O good
lorde howe greatly do these thy
wordes comforte my hearte and
susteyne my selfe soule. Who
wolde not greatly reioyce that
knowethe certaynelye almygh-
ty God to be presente wyth hym
in hys trouble. Sayethe not
god thus: Or euer they call
(sayethe he) I shall answer
theym whyle they are yette but
thynkyng howe to speake, I
shall heare theym: And in the
psalme. I am wyth hym say-
eth God, in hys trouble: oute
of the whiche I wyll deliuer
hym. What a comefortable
Lords is this: he is moore re-
dy to helpe, then we to call
for helpe, He is moore redye to
giue

Sondry godly prayers.

gyue grace then we to aske it.

Ther was neuer any yet that
with a sure sayth asked grace of
this Lorde, but he had it: Chryst
sayth: aske and ye shall haue. E-
uerpe one that asketh, hath: He
that sayeth euery one, excepteth
none. Verely verely I saye vnto
you (sayeth Chryst) whatsoeuer
you shall aske my father in my
name, he shall gyue it you. Our
saviour Chryst saith this, & he is
God. And shall not I hearken to
my Lord God, his commaundes
mentes and promyses: Verely
I wyll sticke surely to it. For
sure I am, that sooner shall hea-
uen and earth perishe, then gods
des promise be vnperfourmed.
For albeit euery man naturall
is a lyer and discepuer, yet God
is alwayes true and iuste in all
C. i. his

For diuers purposes,

his woordes and promyses. I
wyl therfore make my sute vn-
to hym, whome I neede not go
farre to seeke: for he is euery
where presente with his electe, &
is nygh vnto all them that call
vpon hym faythfully. And thus
wyl I praye vnto hym.

A woman wyth chyldes
prayer.

Ither of mercy and god of
comfort and al consolation,
thy poze handmayde hū-
bly beſeche the for Chriſte Jeſus
ſake, and in his bleſſed and holye
name, that thou wylt vouchesafe
to forgyue me all my ſynnes and
trespaſſes, that I haue heretofore
offended thy godly maiestie, ey-
ther in thought, consente, delecta-
tion, worde or dede: And that
thou wylt hereafter durynge my
lyfe

Sondry godly prayers.

lyfe mercyfully preserue me fro
transgressynge of thy commaun-
dementes, and dayly encrease in
me perfect repentāce for my sin-
nes, a sure purpose of amende-
ment of my lyfe, a diligent study
to walke in thy commaundemen-
tes: encrease in me also a sturche
sayth, a sure hope and charite.

Engrasse in me humblenesse of
herte, mekenesse of mynde, clea-
nesse of conscience. Graunte me
that I maye be wyse, sadde, so-
brye, discrete circumspect and wel
advised in all my sayinges.

And that I maye strongly o-
uercome all the temptacions of
myne ennemyes the deuyl, the
worlde, and the fleashe. And
that whether I bee sleapyng,
wakynge, eatynge, drynkyng,
or whatsoeuer I do al may be to

C.ii. thine

For diuers purposes

thy honour and glozy. Graunt
me also that I may humbly re-
uerence and faythfully loue myn
husbande, and be obedient to all
his honest, lausfull and godly re-
questes. And chieflýe of all,
graunt me, O Lord, that I may
feare and dreade thee. For wel
assured I am, that looke howe
high the heauen is in comparý-
son of the earth, and so greate is
god's mercy towarde them that
feare hym: Loke howe wyde the
Easte is from the weste, so farre
hath he set our synnes from vs.
Yea lyke as a father pitieth his
owne chyldre, euen so is the lord
mercýfull to them that feare him.
And as touchyng my deliueráce
of this burthen, and thy graci-
ous gylte, I am ryght wel assu-
red, that onlesse thou pꝛosper my
tra-

For byuers purposes

trauayle, all womens helpe, and
all phylke is in vayne; but my
full truste is, that lyke as thou
hast created this chyld in me, &
hast breathed into it the spirite
of lye, so at suche tyme as shall
be leue moſte mete to thy moſte
godly maiestie, thou both canſte
and wylte prosper the chyldes
byrth and my deliuerance. In
consideration wherof, I humbly
beseche thee of thy fatherly py-
tie to strengthen me in this my
daungerous labour and tra-
uayle: and so sustayne me, that
I maye pacyently beare all my
throwes and panges, and accor-
dyng to thy promyle, suffre me
notte to bee tempted aboue my
strength, but in the myddes of
my temptacyon, make a waye
to come oute, that I maye beare

C.iii.

it.

Sonby godly prayers.

it. Encrease my fayth, O mooste
mercifull sauour Christ that I
maye constantely beleue thy
woorde whiche saiest: He shal be
sorrowfull, but your sorrowe shal
be tourned into ioye. A woman
when she trauayleth, hath sorrow
for her houre is come, but when
she is deliuered of the chylde she
thinketh no more of the anguish
for ioye that a man is bozne into
the worlde: I beseeche the there-
fore in the daungerous tyme of
my trauayle, grant me speedy de-
liuerance, and ioyefull behol-
dyng of my chylde, that I be-
rynge a merȳ mother, maye ren-
der vnto the honoz, laude, praise
and thanks for thyne haboun-
daunt mercy and gracȳous gyf-
tes and benefytes. And fynally
aboue all thynges, I beseeche
thy

For diuers purposes

thy gracious goodnesse to indue
my chyld with grace, that it may
be one of the numbre of thyne
electe, baptised and regenerated
in the holy ghoste. And that at
the yeares of discreffion it maye
learne to knowe thee, and kno-
wyng thee, may truste surely in
thy mercy, trustynge in thy mer-
cy maye heartly loue thee: lo-
uing thee, may feare to displease
thee: and fearynge to displease
thee, obedience of thy commaun-
dementes. And fynally attayne
euerlastynge ioye and felispye,
through our Lorde Iesu Christ
whiche lyueth and reigne-
th wyth thee and the ho-
lye ghoste, worlde
without ende.

So be it.

Sundry godly prayers.

A prayer for a woman to saye
when she is deliuered.

O My Lord God, I thank
thee wyth all my harte,
wytte, vnderstandyng,
and power, for that thou haste
vouchsafed to deliuer me out of
this my moste daungerous tra-
uayle, and haste sente into thys
world, out of my wofull wombe,
thys chylde, a creature of thyne
owne fashyonyng, formyng, and
shape, lyke vnto the reste of the
children of thy creation for whi-
che I am not able woorthyly y-
nough of myne owne frayle na-
ture, to geue to the condigne tha-
kes, prayse, honor, and glozy, for
thi so great benefites shewed vn-
to me, in pullyng me oute frome
the pitte byrnke of death, easynge
and releuyng all my wofull so-
rowes,

For diuers purposes.

rowes, laborious panges, and
make greuous throwes, bytter
anguyshes, and vnspcakable pay-
nes whiche I could neuer haue
escaped wythout thy most singu-
ler ayde, helpe, reliefe & succours
whetfoze I thy most humble had-
mayde wyth stedfast & pure hert
and handes, doe powze oute be-
foze thee my lord God and only
sauour, these my simple praters
of thanks geuyng (the fruite of
my faith hope, trust, charitie and
assured confidēce) which I haue
in the assercening my selfe, that
nowe thou hast preserved me for
a further tryall of my vocation
and seruice towarde the, in thys
bayle of transitozre lyfe wherein
I maye haue time by thy diuine
permission and sufferauce, to
direct al my steppes in thy waies
and

Sondry godly prayeres

and to honour and glorifie thee
in my soule and body wyth con-
digne thanks, in reioycinge in
thy holy name, accordyng to thy
moſte blessed word, wherin thou
haſt declared. ¶ a womā as longe
as ſhe is in tranayll of her chylde
bearynge, ſhe is ſorrowfull, heuy,
and full of anguiſhe and intol-
lerable paynes, but as ſoone as
the chylde is bozne, ſhe learneth
ſtreight wayes to forget all her
paynes, not remembrynge them
any longer, and to reioyce for
that ſhe hath broughte forth
a chylde into the worlde: Euen
ſo O Lorde, ſareth it wyth me
thy pooze humble and obediēte
ſeruant, nowe reioycinge in that
it hath pleaſed thee to make me
a gladde mother, in byngynge
forth this my chylde, whome
nowe

For diuers purposes

nowe I doo presente befoze the
face of thy diuine maiestie, with
an earnest zeale of a Godly spi-
ryte, and mooste pure affection,
praying and besechyng the euer
lastyng GOD, here to preserve
this chyld according to thy most
holy wyll, that it may enioye the
benefytes of all thy heauenly sa-
cramentes, to lyue and serue the
in purenes of lyfe as a faythfull
member of thy christian congrega-
tion, wherein thy name by it
maye bee glorified, honoured,
and praised world without end.
So be it.

**Generall Prayers
to be sayd.**

For the grace and fa-
uoure of God.

Who

Sundry godly prayers.

Who soeuer lyueth wyth-
out thy grace and fauor,
O moste gracious and fauou-
rable Lord, although for a time
he waloweth in all kynd of flesh-
ly pleasures, and abound wyth
to muche worldlye rycheesse, yet
is he nothyng els but the wret-
ched bonde slaue of Satan and
the vyle donghyll of synne. All
hys pleasure is extreame pay-
son, all his wealthe is nothyng
but playn beggery. For what fe-
licitee can there bee, where thy
grace and fauour wanteth. But
where thy grace and fauour is
present (though the Deuyt roze,
the wolde rage, the fleshe swell)
there is true blessednes, unsay-
ned pleasure & contynual welth.
Doure downe therfore thy hea-
uenly grace and fatherly fauour
vpon

For diuers purposes

Upon vs, that we be ynge assured
of thy fauourable goodnes to=
wardes vs, may reioyce and glo
rye in thee, and haue mery hear=
tes when soeuer we be most as=
sayled wyth any kynde of aduer=
sitie, be it pouertie or syckenesse,
losse of frendes or persecution
for thy names sake, to whome be
glozy for euer. Amen.

For the gyfte of the ho=
lye Ghoste.

So frayle is oure nature, so
byle is our fleshe, so leud is
our heart, so coꝛrupte are
our affectes, so wycked are all
oure thoughtes euē frō our child
hode vptward, that of our selues
we can neither thynke, breathe,
speake, or doo any thyng that is
praysle woꝛthy in thy light, O he
uenly father : yea kcepte thou
doest

Sundry godly prayers.

Doest assiste vs wth thy mercie=
full goodnes, all thynges are so
farre oute of frame in vs, that we
se nothing present in our selues
but thy heauy displeasure and e=
ternall damnation, Touchesafe
therfore, O swete father, to send
thy holye Spirit vnto vs, whi=
che may make vs newe creatu=
res, put awaye from vs all flesh=
lye lustes, fyll oure heartes wth
newe affectes and spirituall mo=
cions, & so altogether renewe vs
both in body and soule, throuwe
hys godlye inspiracion, that we
may dye vnto the olde Adam, &
lyue vnto the in newnes of lyfe,
seruing the our lord God in ho=
lynesse and righteousnesse all the
dayes of our lyfe. Amen.

For the true knowledge
of our selues.

It

For diuers purposes

IT is wrytten in thy holye
Gospell, most louinge Sa-
uioure, that thou cammest
into thys worlde not to call the
ryghteous, that is, suche as iusti-
fye them selues, but synners vn-
to repentaunce. Suffre me not
therfore, O Lord, to be in the nu-
ber of those Justypares, whiche
boasting theyr owne rightousnes
theyr owne woorkes, & merytes
despise that rightousnes y com-
meth by faythe, whiche alone is
allowable before thee. Gyue me
grace to knowledgemyne owne
selfe as I am, euen the sonne of
wrathe by Nature, a wretched
synner, and an vnprofitable ser-
uaunte, and wholye to depende
on thy mercyful goodnes with a
strong and vnshaken fayth that
in this worlde thou mayest con-
tinually

Sondy godly prayers.

tinually call me vnto true repen-
taunce, seynge I continuallye
sinne, and in the worlde to come
brynge me vnto euerlastyng glo-
rye. Amen.

For a pure and cleane hearte.

The harte of man natural-
lye is lewde and vnserche-
able thzough the multitud
of synnes, whiche as in a syn-
kynges donghyll lye buried in it,
in so muche that no man is able
to saye: my hearte is cleane, and
I am cleare from sin. Remoue
from me therfore, O heauenlye
father, my lewde, stonye, stub-
burne, synckynge and vnfayth-
full heart. Create in me a cleane
heart, free from all noysome and
vngodlye thoughtes. Breath in
to my hearte by thy holye spirite
godlye and spirituall mocions,
that

Sundry goodly prayers
that oute of the good treasure of
the hearte. I maye byynge forth
good thynges vnto the prayse
and glozve of thy name. Amen.

For a quiet Conscience.

THE wycked is lyke a ra-
gynge sea whiche is neuer in
.. .. quiet, neyther is there any
peace to the vngodlye, but suche
as loue thy lawe, O Lorde, they
haue plenty of peace, they haue
quiet myndes & contented consci-
ences, whiche is the greateste
treasure vnder the Sunne, ge-
uen of thee to so many as seke it
at thy hande with true faith and
continuall prayer. Geue me, O
Lorde that ioyfull Jewell, euen
a quiet mynde and a contented
conscience, that I beyng free
frome the dampnable accusacy-
ons of Sathan, from the craftye

U. i. per=

For diuers purposes

persuasions of the woꝛlde, frome
the subtile enticewentes of the
fleshe, from the heuy curse of the
lawe fully perswaded of thy mer-
cyfull goodnes towarde me tho-
rough fayth in thy sonne Chryst
Jesu, maye quietly serue thee
bothe bodyly and ghosly in ho-
lynnes and righteousnes all the
dayes of my lyfe. Amen.

For Faythe.

IF as muche as nothyng
please thee, that is done
:: wythoute faythe, appeare
it befoze the blinde woꝛlde neuer
so beautifull and commendable,
but is counted in thy syghte, sin-
full and damnable: yea, the selfe
synne and dampnation, thys is
molte humblye to desyre thee O
father, for Chrystes sake, to
breathe into my hearte by thy ho-
lye

Sundry godly prayers

Iye spirite thys mooste precyous
and singuler gyfte of faythe,
whych woorketh by Charytte.
Whereby also we are iustified,
and receaued into thy fauoure,
that I truely beleuyng in the,
and fully perswaded of the truth
of thy holy worde, maye be made
thy sonne and inheritour of euer
lastynge glozve, throughe Iesu
Chryst our Lorde. Amen.

For Charitte.

Thy cognisaunce and badge
wherby thy Dyscyples are
known. O Lord and Sa-
uour Iesu Chryst, is Charitte,
or loue, whiche commeth out of
a pure hearte, and a good con-
science, and of fayth vntayned. I
praye the therfore geue me thys
Chrysten loue and perfecte cha-
rytte, that I maye loue thee my
U.ii, Lord

For diuers purposes

Lozde God with all my hearte
wyth all my mynde, wyth all my
soule, & wyth all my strengthes,
Doyng alwaye of very loue that
onelye, whiche is pleasaunte in
thy syght, agayne that I maye
loue my neighbour and chzisten
brother as my selfe, wyshynge as
well to hym as to my selfe, and
readye at all tymes to dooe for
hym, whatsoeuer lyethe in my
power, that when wee all shall
stand before thy dreadfull iudge-
ging place, I beyng known by
thy badge, maye be numbred a-
monge thy Disciples, and so tho-
rowe thy mercye receaue the re-
warde of eternall glorie. Amen.

For Patience.

When thou lyuedst in thys
worlde, **O L O R D E**
::: Chzist, thou shewedst thy
selfe

Sundry goodly prayers

Selfe a mere mirrour of perfecte
Pacience, sufferynge quietly not
onelye the spitefull woordes, but
also cruell dedes of thy most cru
ell enemies, forgeuynge them, &
prayeng for them, whiche mooste
tyrantlike handled the. Geue me
grace O mooste meke & lounge
lambe of God, to folow thys thy
pacience, quietly to beare the
sclanderous woordes of myne ad
uersaries, patiently to suffre the
cruell dedes of myne enemyes,
to forgeue them, to praye for the,
yea, to do good for them, and by
no meanes to go aboute ones to
auenge my selfe, but rather geue
place vnto wrath, seyng that
vengeaunce is thyne, and thou
wylte rewarde: seyng also that
thou helpest them to theyr ryght
that suffre wronge, that I thus
A.iii patient

Sundry godly prayers
patiently sufferinge al euils may
afterwarde raygne wyth the in
glozpe. Amen.

For Humillite.

What haue we, O heauenly
father, that we haue not re-
ceaued. Every good gyfte,
and euery perfect gift is from a-
boue, and commeth downe from
thee, whyche arte the father of
lyghtes. Seynge then all that
we haue is thyn, whether it per-
tayne to the body or to the soule,
howe can we bee proude, and to
boast oure selues of that whyche
is none of oure owne, seyng also
that as to geue, so to take awaye
again thou arte able and wylte,
whensoeuer thy gyftes be abu-
sed, and thou not knowleged to
be the geuer of them. Take ther-
fore away from me all pride and
hau-

For diuers purposes

hautynes of mynd : grasse in me
trewe humplitye , that I maye
knowledge thee the geuer of all
good thynges , be thankfull vn-
to thee for theyn, and vse theim
vnto thy glozve and the prosyte
of my neyghbour. Graunte also
that all my glozve and reioycinge
maye bee in no earthely creatu-
res , but in thee alone , whyche
docest mercy, equitie , and rygh-
teousnes vpon earthe. To thee
alone be all glozve. Amen.

For mercifulnes.

Thy dearely beloued sonne
in his holy gospel exhorteth
:: :: vs to be merciful euē as **th**
our heauenly father arte mercy-
full, and promysed, that if we bee
merciful to other , we shall ob-
tayne mercy of thee, whyche arte
the father of mercies , and God
of

For diuers purposes
of all cōsolation. Graūt therefore
that forasmuch as thou arte our
father, and we thy chyl dren, wee
maye resemble thee in all oure
lyfe and conuersacion, and that
as thou art beneficiall and lybe-
rall, not onely to the good, but
also to the euyl, so we lykelwyse
maye shewe oure selues mercy
full gentle, and lyberall to so ma-
nye as haue nede of oure helpe,
that at the dreadeful day of dome
we maye be founde in the num-
bre of those mercyfull, whome
thou shalt appointe by thy onely
begotten sonne to goe into euer-
lastyng lyfe, to whom wpth thee
and the holy ghost be all honour
and prayse. Amen.

For true Soblynnes.

In

Sundry godly praers

In thy lawe, O thou maker of heauen and earthe, thou hast appoynted vs a waye to walk in, and hast comanded, that we shoulde tourne neyther on the ryght hande, nor on the lefte, but do accordyng to thy good wyll and pleasure, wythout addyng of our owne good ententes and fleshely imaginatyons. As thou haste commaunded, so geue me grace, good Lorde, to dooe. Lette me neyther folowe myne owne wyl, nor the fansies of other men, neyther let me be begyled wyth the visar of olde customes, longe vsages, fathers decrees, anciente lawes nor any other thyng that fygeth wyth thy holy ordinaunces and blessed commaundementes, but faythfully beleue & stedfastly

Sundry godly praiers

ly confesse, that to be the true god
lynesse, whiche is learned in thy
holy Bible, and accordynge vnto
that, to order my lyfe vnto the
praysse of thy holy name. Amen.

For the true vnderstandynge
of Gods worde.

O Lord as thou alone art the
author of the holye scriptu-
res, so lyke wise can no man
although he be neuer so wyse, po-
litike & lerned, vnderstand them
except he be taught by thy holye
spirite, whiche alone is the schole
mayster to leade the faythefull
into all truthe. Vouchesafe ther-
fore I most humbly beseeche thee to
breath into my heart thy blessed
spirite, whiche maye renewe the
senses of my mynd, open my wits
reuele vnto me the true vnder-
standynge of thy holy mysteries,
and

For diuers purposes

and plant in me suche a certayne
and infallyble knowlege of thy
truthe, that no subtyll perswasion
of mans wysdome may pluck
me from thy truth, but that as
I haue lerned the true vndersta-
nding of thy blessed wyl, so I may
remaine in the same contynually,
come lyfe, come death, vnto the
glozy of thy blessed name. Amen.

For a lyfe agreable to oure
knowledge.

AS I haue prayed vnto the
heauenly father, to bee
:: :: taught y^e true vnderstanding
of thy blessed worde by thy holy
Spirite, so I moste entierly be-
seeche thee to geue me grace to
lead a lyfe agreable to my know-
lege. Suffer me not to be of the
numbre of them, whiche professe
that they know God wyth their
mouth

For diuers purposes

mouth, but Denye hym wth
theyr Deedes. Let me not be like
vnto that son whiche saide vnto
his father, that he wolde labour
in his vineyarde, & yet labourid
nothyng at all, but went abrode
loitring ydely. Make me rather
lyke vnto that good and fruttull
lande, whiche yelded agayne her
seed wth greate increase, that
m^e seing my good wo^rkes maye
glozifie thee my heauenly father
Amen.

For the healthe of the
Body.

Ifele in my selfe, O mercy:
full sauour, how greuous
:: a pryson this my bodye is
vnto my soule, whiche contynu-
ally wyssheth to bee loosed oute
of this byle carkas, and to come
vnto thee, seynge it hath here no
rest,

Sundry godly prayers

rest, but is at euery houre vexed
wyth the filthy lustes of the flesh
wyth the wycked assaltes of the
dyuell and the world, and is ne-
uer at quiet but alwaye in daun-
ger to be ouercome of her enne-
mies, were it not preserved of
thy goodnes by the mistery and
seruice doing of thy holy angels.
Not wythstandynge O most lo-
uyng Lorde, for asmuche as it is
thy good plesure, that my body &
soule shall styll remayne here to-
gether as yet in thys vale of my-
sery: I beseeche thee to preserve
my soule from all vyce, and my
bodye from all syckeness, that I
enjoyng throughe thy benefite
the healthe bothe of bodye and
soule, maye bee the more able to
serue thee, and my neyghboure,
in suche workes as are accepta-
ble

Sundry godly praises
ble in thy syght. Amen.

For a good name

Nothing becometh y^e pro-
fessour of thy name bet-
ter O heauenlye father,
then so to behaue him self accor-
dyng to his profession, y^e he maye
be well reported of theym, that
be of y^e household of faith, yea, such
sinceritie and purenesse of lyfe
ought to be in them whiche pro-
fesse thy holy name, that the ve-
rye aduersaries of thy truthe
shulde be ashamed ones to mut-
ter agaynste theym. Geue me
grace therfore, I moste entirely
desyre thee, so to frame my lyfe
accordyng to the rule of thy blef-
sed word, y^e I may geue no occa-
sion to speake euyl of me, but ra-
ther so lyue in my vocation, that
I may be an example to other.
to

For diuers purposes
to lyue godlye and vertuousely
vnto the honoure and prayse of
thy glorious name. Amen.

For a competent luyngge.

Although I doubt not of
thy fatherly prouisyon, for
this my poore and neddy lyfe
yet for as muche as thou haste
bothe commaunded and taught
me by thy Dere sonne to pray vnto
the for thynges necessary for
this my lyfe: I am bolde at this
present to come vnto thy dyuine
maiesty most humbly beseechyng
the, that as thou haste geuen me
lyfe, so thou wylt geue me meate
and drynk to sustaine the same.
Agayne as thou haste geuen me
a bodye, so thou wylte geue me
clothes to couer it, that I ha-
uinge sufficient for my luyngge,
maye the more freelye and wyth
the

For diuers purposes
the quieter mynd apply my selfe
vnto thy seruice & honor. Amen.

For a pacient and thanckfull
hearte in syckenes.

Whom thou louest o Lord,
hym doest thou chasten,
yea euery sonne & thou receauest
thou scourgest, and in so doyng
thou offerest thy selfe vnto hym,
as a father vnto his sonne. For
what sonne is whome the father
chasteneth not? Graunte there-
fore, I most heartely praye the,
that whensoever thou layest thy
crosse on me, & visitest me wth
the louinge scourge of syckenes
I maye by no meanes stryue a-
gaynst thy fatherlye pleasure,
but patientlye and thanckfullye
abyde thy chastisemente, euer be-
yng perswaded, that it is for the
healthe bothe of my bodye and
soule

Sundry godly prayers

soule, and that by thyg meanes
thou woozckeste my saluacion,
subduest the fleashe vnto the spy-
rite, and makest me a newe crea-
ture, that I may hereafter serue
thee & moze frely, and contynue
in thy feare vnto my lynes end,
Amen.

For strengthe agaynste the
deuyll the worlde and the
fleshe.

O Lord god, the dyuel goeth
aboute like a roaring Li-
on, sekynge whome he maye
deuoure. The fleashe lusteth a-
gaynste the spirite. The worlde
persuadeth vnto vanities, & we
may forget thee our Lorde God
and so for euer bee dampned.
Thus are we miserably on eue-
ry syde besieged, of cruell and vn-
restfull enemyes, and lyke at e-
uerp=

Ex. i.

For dyuers purposes

uery moment to peryshe, yf we
be not defended wyth thy godlye
power agaynst theyr tyrannye.
I therefore poore and wretched
synner, dysparynge of my owne
strength, whyche in deede is
none, moste heartelye praye the
to indue me wyth strength from
aboue, that I maye be able tho-
row thy helpe with strong saythe
to resyst Sathan, wyth seruent
prayer to mortifye the ragynge
lustes of the fleshe, with conty-
nuall meditation of thy holy law,
to auoyde the foolyshe vanities
and transitory pleasures of this
wycked worlde, that I thowowe
thy grace beyng set at libertye
fro the power of myne enemyes
maye lyue and serue thee in ho-
lynnes and ryghteousnes all the
dayes of my lyfe. Amen.

For

Sundry goodly prayers

For the helpe of Gods ho-
lye Angels.

An infynite number of wy-
ked Angelles are there, O
::: Lorde Chritt, whiche wyth
out ceasinge seeke my destructi-
on. Agaynste thys excedynge
greate multytude of euyl spirites
sende thou me thy blessed and he-
uenlye Angels, whiche maye
pytche their tentes rounde about
me, and so deliuer me from theyr
tyranny. Thou O Lorde, haste
deuoured hell, and ouercome the
pryncce of darckenes wyth all his
ministers: yea and that not for
thy selfe; but for them that beleue
in thee. Suffre me not therefore
to be ouercome of Sathan, nor
of hys seruautes, but rather let
me triumphe ouer them, that I
throughe stronge faythe and the
K.ii helpe

For diuers purposes

helpe of thy blessed Angells ha-
uynge the victoꝛye of the hellishe
armye, maye with a ioyfull heart
saye: Death where is thy stinge?
Hell where is thy victoꝛye? And
so for euer & euer magnifye thy
holye name. Amen.

For the gloꝛy of heauen.

The ioyes, O Lorde, whiche
thou haste prepared for the
that loue thee, no eye hath
sene no eare hath herd, neither is
any harte able to thinke. But as
the ioyes are greate and vnspē-
able, so are there fewe that doe
enioye them. For strayght is the
gate and narrow is the way, whi-
che leadeth vnto lyfe, and fewe
there be that fynde it. Notwith-
standinge, O heauenlye father,
thou haste a litle flock, to whom it
is thy pleasure to geue the gloꝛy-
ous kyngdome of heuen. There
is

For byuers purposes

is a certayne numbze of Shepe, that
heare thy voyce, whom no mā is
able to plucke oute of thy hande,
whiche shall neuer peryshe, to
whome also thou shalt geue eter
nall lyfe. Make me therefore, O
Lorde of that numbze whō thou
from euerlastynge hast pzedestiny-
nate to be saued, whose names
also are wytten in the booke of
lyfe. Plucke me out of the compa-
ny of the stynckinge goates: why-
che shall stande on thy lefte hand
and be damned, and place me a-
monge those thy Shepe whych
shall stande on thy ryghte hande,
and be saued. Graunte me thys
O mercifull father, for thy dere
Somesake Iesus Chryst oure
Lorde. So shal I enioying thys
singulare benefite at thy hande,
and beinge placed in thy glory

End of the

X.iii.

ous

Sundry godly prayres

ous kyngedome, syng perpetuall
prayles to thy godlye maiestye,
whiche lyuest and raynest wpth
thy dearely beloued sonne, and
the holye ghost one true and euer
lastyng God worldeg wpthoute
ende. Amen.

All thankes gentyng vnto God,
for all hye benefites.

Why benefites towarde me,
O more louyng Father,
are soo greate and insynite
whether I haue respect vnto my
bodye oz vnto my soule, that I
fynde not in my selfe howe to re-
compense anye parte of thyne vn-
speakeable goodnes towarde me
But thou whiche nedeest none of
my goodes, knowyng our beg-
gerye: yea our nothyng, requy-
rest of vs for a recompense of thy
kyndnes

For diuers purposes

kyndnes; onelye the sacrifice of
prayse and thankeſgeuyng. O
Lord and mercyfull father what
worthy thanks am I poore and
wretched ſynner habile to geue
the, Not withstanding trufinge
on thy mercye and fauourable
kyndenelle, I offer vnto thee in
the name of Chyiſte; thy ſactifice
of prayſe, euer thaking the moſte
heartly for all thy benefites, whi
che thou haſte beſtowed vppon
me thine vnprouitable ſeruant
from the beginninge of my life vnto
this preſent houre; moſte hum
bly beſecheyng the to continue
thy louyng kyndenelle toward
me; and to geue me grace ſo to
waleke worthy of this thy father
ly goodnes; that whē thou ſhalte
call me out of this carefull lyfe:
I maye enioy that thy moſte ſin
gular

Ex. iiii.

Sundry godly prayers

gular and laste benefyte, whiche
is euerlastyng glozy, thozow Ie-
sus Chyste oure Lord to whom
wyth the and the holye Ghost be
all honoure and prayse for
euer and euer.

Amen.

A prayer necessary to be sayde
at all tymes

O Bountifull Iesu O swete
sauour, O Chyrist the son
of God, haue pytye vpon
me, mercysfullye heare me, and
despyse not my prayers. Thou
hast created me of nothyng, thou
hast redemed me frome the bon-
dage of synne, deth and hell ney-
ther wyth golde nor syluer, but
wyth thy mooste precious bodye
once offered vppon the Crosse,
and thyne owne bloud, shed once
for

For byuers purposes

for all, for my raunsome, therefore:
caste me not awaye whome thou
by thy greate wysedde hast made,
despise me not, whom thou hast
redemed wyth such a preacious
treasure; Nor let my wyckednes
destroy that whiche thy goodnes
hathe buydded. Nowe whyles I
lyue. O Iesu, haue mercy on me,
for yf I dye oute of thy fauoure,
it wyll be to late afterwarde to
call for thy mercy: whyles I haue
tyme to repent, loke vppon me
wyth thy mercysfull eyes, as thou
diddest vouchesafe to loke vppon
Peter thine Apostle, that I maye
bewayle my synfull lyfe, and ob-
taine thy fauoure and dye ther-
in. I reknowledg that yf thou
shouldest deale w me accoꝝdyng
to very iustice, I haue deserued
euerlasting death. Therefore I ap-
pele

Sonby godly praier.

pele to thy highe throne of merci
trusting to obtaine gods sauour
not for my merites, but for thy
merites, O Jesu, whod hast geuen
thy self an acceptable sacrifice to
thy father to plesse his wrath & to
bring al sinners truly repēting &
amendynge their euyl lyfe into
hys sauoure agayne. Accepte
me, O Lorde amonge the num-
ber of thē that shalbe saved, for-
geue my synnes, gyue me grace
to leade a godly & innocent lyfe:
graunte me thy heauenty boyle-
dome: inspyre my hearte with
fayth, hope and charity, geue me
grace to be humble in prosperity
paciēte in aduersitye, obedy-
ent vnto my rulers, faythfull vnto
them that truste me, Dealyng
trulye with all menne, to lyue
chastely in wedlocke, to abhorre
adultery

For diuers purposes.

adultery, fornication and all uncleannes, to do good after my power vnto all men to hurt no mā, that thy name maye be glorified in me, during thys presente lyfe, and that I afterwarde maye ob-
tayne euerylastyng lyfe thow
thy mercy and the merites of thy
passion. Amen.

A prayer of Jeremy. Jeremy. lxxii.

O Lord thou hast corrected
me, and thy chastenynge
... haue I receued as an vn-
tamed calfe, Couerte thou me, &
I shalbe conuerted, for thou arte
my Lord God: yea as sone as
thou tourneest me, I shall refozme
my selfe, and whē I vnderstande
I shall smyte vpon my thygh, for
verely I haue committed shame-
full thynges, oh lette my youth
beare hys reproche and confusyon.
Amen.

Sundry godly prayers

Amen.

A prayer when we are punished of
God for oure sinnes or trial.

O Lozde thou arte ryghte-
ous, and all thy Judge-
mentes are true: yea, all
thy wayes are mercye, faythe-
fulnes, and iudgemente. And
nowe, O Lozde, be myndefull of
me and take no vengauce of
my sinnes, neyther remembre the
myfdedes of myne elders. For
we haue not bene obedyente vnto
thy commaundementes. Ther-
fore are we spoyled, broughte in
to captiuitie, into death, into de-
rision and shame vnto all nacy-
ons, amonge whome thou haste
scattered vs. and nowe O Lozde
thy iudgementes are greate. For
we haue not done accordynge to
thy commaundementes, neyther
haue

For diuers purposes.

haue we walked innocentlye be
fore thee, and nowe, O Lorde
deale with me accordyng to thy
wyll, and commaunde my spirite
to be receyued in peace, for more
expedyent were it for me to dye
then to lyue.

A prayer of Jeremy. Jere. xviij.

HEale me (O Lorde) and I
shall be whole: Saue thou
me and I shalbe saued: for
thou art my praise: Behold these
men saye vnto me: where is the
worde of Lorde: let it now come
toheras I neuerthelesse leading
the flocke in thy wayes, haue
compelled none by violence, for
I neuer desyred anye mannes
death, thys knowest thou well,
my wordes also were ryghte be
fore the, be not terrible vnto me
(O Lorde) for thou art he in whō
I

Summry godly prayers

I hope when I am in peryll. Let
my persecutours be confounded,
but not me: let them be defrauded
and not me. Thou shalt bynne
vpon theym the tyme of theyr
plague, and shalt destroye them
ryght soze. Amen.

The blessinge and thankesge-
uinge that Toby the elder
chaunced god wryth, at
the ende of his lyfe.

Toby. xiii. a.

Greate arte thou Lord God
for euermore and thy king-
:: :: dome worlde without end:
for thou scourgest and healeste:
thou ledest vnto hell, and byn-
geste oute agayne. and there is
none that may escape thy hande.
O geue thanckes vnto the Lord
ye chyldren of Israell, and prayse
hym in the syght of the heathen.
for

For diuers purposes

for amonge the heathen, whiche
knowe hym not hath he scattered
you, to the intent that ye shoulde
shewe forth his merueilous wor=
kes, & cause the for to knowe that
there is none other god almygh=
tye but he. He hath chastened
vs for our misdeedes, and for hys
owne mercyes sake shall he saue
vs, consyder then howe he hath
dealt wth you, and prayse hym
wth feare and dreade and mag=
nifye the everlastynge kynge in
your worckes, I will prayse
hym euen in the lande of my cap=
tivitytie: for he hath shewed hys
maiesty vnto vs synnefull peo=
ple. Tourne you therefore, O ye
synners, and doe ryghteousnes
before God, & be ye sure that he
will shewe hys mercye vppon
you. As for me and my soule, we
will

Sondry gobly praiers.

wyll reioyce in God, O prayse
the Lorde all ye his chosen, holde
the dayes of gladnesse & be thank
full vnto hym.

A prayer of Salomon for sus-
ficyng of lyuelode,
Prouer. xxi. a.

Two thynges, I require of
thee, that thou wylte not
:: :: denye me before I dye: re-
moue from me vanity and lyes,
Geue me neyther pouertye nor
riches, only graunt me a necessa-
ry lyuyng: Lest yf I be to full, I
deny the and say: What felow is
the Lorde, And leaste I beyng
constrayned throughe pouertye
fall vnto stealyng, and forswere
the name of my God.

A prayer of Nehemias before God
for the synnes of the people
ii. Esdras. i. a.

Lord

For diuers purposes

oure Lord. Confusion hath deuoured our fathers labour fro our youth vp: yea, their shepe & bollockes, their sones & daughters. So do we also slepe i our confusio, & shame couereth vs: For we & our fathers fro oure youth vp, vnto this daye haue sinned against þe Lord our god and haue not obeyed the voice of the Lord our God. Amen.

A prayer in prosperitie

Most mercyfull Father,
whiche hast of thy gracious
mercies, wythout my
deseruig indued me aboūdant
lye w many gracious gyftes,
both spirituallly & bodelye, and
hast hitherto preserved me fro
innumerable perilles and daūgers
both of soule and body, &
hast at this presente bestowed
V.i vppon

Sundry godly prayers

pō me bodely helth, welthe, and
aboundaunce of worldeleye sub-
staunce, I most hartely thanke
thee: beſeching the moſt hūbly,
ſo to illuminate my mynde ꝑ I
may in all thinges be thankeful
vnto ꝑ for thy great benefites,
and alſo during my life mai fre-
li beſtow thi gracious giſtes, to
the glorifying of thi holy name,
the aduancement of thy honoz,
and proſyt of my neyghbour.
Graunt this moſte merciful fa-
ther, for thy ſonne Jeſus Chri-
ſtes ſake our onely ſauour and
mediatour. Amen.

A prayer in aduerſity.

Almyghy God whiche for
mine ingratitude, and ſyn-
fullyſe haſt worthely punyſhed
me with much afflictio and ad-
uerſitye, I moſte humbly beſe-
che

For dyuers purposes

che thee, to geue me grace vt-
terly to detest & abhorre my for-
mer wretched and synfull lyfe,
and to study dayly for the amē-
dement of the same, and that I
maye fully be perswaded y^t this
affliction hath not chaunced to
me by casualtye oz mylfortune,
but by thy fore knowledg, coun-
saile, permyssyon, and determi-
nate plesure, and that thou bea-
test me wyth this thy rod of fa-
therly correction, not to the in-
tent to cast me cleane out of thy
fauour, but because thou woul-
dest therby nurtour me and re-
claime me, to vnsayned repen-
taunce for my former lyfe, to be
more circumspecte of godly life
hereafter, to exercise my faith in
thy godly promises, to trye me
whether I wyll be patient and

P.ii **conz**

Sundry godly prayers

cōstaunt in aduersitie, to make
me abhorre y bayne pleasures
of this lyfe. and fynally w fer=
uent & continuall desyre to lōg
for y life euerlasting. wherfore
I most hartely pray the vouch=
safe to encrease & strengthen my
faith, hope, charity, & mekenes,
and y I maye wythoute mur=
mur or grutch pacētlye beare
this thy fatherly chastilement
specially graūt me y I may da=
ly more & more increase in fer=
uēt loue towarde the. For thi
holy word saith, that to them y
loue god, al thinges shal happē
for y best, whether it be prospe=
rity or aduersity health or sick=
nes, life or death. In cōsideraci=
on wherof, I submit me wholly
to y, and fully surrender & resig=
ne al my wil to thy most godly
wyll

For diuers purposes

and pleasure, which I nothing
doubt shal end this mine afflic-
tion so, as shalbe most meetest &
a greable to thine honoz & glo-
ry and to my moste perfecte
wealth and euerlasting salua-
cion, thozow Iesus Christ our
only Sauour, Redemer, Ad-
uocate & mediatour. So be it.

A prayer to be sayd when the
sicke person is ioyful and
glade to dye.

O Lorde Iesu Christ I be-
sech thy mercy and good-
ness that y^e wylte streng-
then and cōduct my soule i the
greate iourney whiche appo-
cheth vnto me. I beleue that y^e
for my sake diddest dye & rose
agayne, & that y^e thozough thy
mercy shalt forgieue me all my
synnes, & that thou hast promi-
sed

Sundry goodly prayers

fed me euerlasting lyfe. Of this
my beleue O lord shalt thou be
witnes w all thine elect. This
shal also be my last wyll, in thys
faith O Lord doe I dye vppon
thine incomparable mercy. And
if thzough payn and smart, im=
paciencie, oz other temptation I
should oz woulde synke from
this faith O lord, I beseeche the
let me not sicke i such vnbeleue
and blasphemy, but strengthen
& increase my faith, to thintent
that sinne hel & the Deuyl may
not hurt me. For thou art stron=
ger and mightier than all they,
to this do I Redfastli trust, lord
let not me be cofounded. Amen

A prayer.

Laud, honour, and thanks
be vnto thee most merciful
Lorde Iesu Christ for thy
holy

For by uers purposes

holy incarnacyon, for thy paynes and bytter passyō, through the whyche I knowe that thou art my redemer, and sauour, and beleue that thou hast ouercome synne, hel, and the deuyl, so that they can not hurte me, to thys do I onely trust, vpon this doe I buylde, vppon thys standeth all my hope, in thys truste and confidence wyl I be found. Onely O Lord be propitious and merciful vnto me, euen as I accordeynge to thy faythful promises doe nothing doubt, O Lord, leaue me not in thys great dysresse, but deliuer me from euyl. Amen.

A prayer for them that lye in extreme pangues of death.



Sundry godly prayers

O Pitiful Physician, a healer both of body & soule Christ Iesu, vouchsafe to caste thy merciful eyes vpon thy poore & sinful creature. **A.** Who lyeth here captiue, and bond with sickness turnyng his weakenes to thy glozy, & to his helth. And vouchsafe good lord to sende hym pacyence, & sufferaunce, & he may stedfastly continue to the end. And & he maye with a true, and perfecte fayth, fyght manfully agaynst al temptacions of the deuil, whē he mai no lenger continue. So be it.

A general exhortacion vnto all men.

Thou shalte reprehensive thy brother when he synneth, least hys offence come ouer all men. Be ye al of one minde, one suffer with another, loue as brethrenne

Foꝛ diuers purposes

therne, be pyttifull, be curteous,
Recompence not euyl foꝛ euyl,
neyther rebuke foꝛ rebuke, but
cōtrarywise, blesse, & know that
ye are called therto, euē that ye
should be heyrers of the blessing.
Foꝛ who so lyfeth to lyue, and
would fayne se good dayes, let
him refrayne his tong frō euyl,
and his lippes that they speake
no gyle. Let him eschue euil and
do good. Let hym seke peace &
insue it. Foꝛ the eyes of the lord
are ouer the righteous, and his
eares are opē vnto their pray-
ers. But the face of the Lorde
beholdeth them that do euil.

The oracyon of Job in hys
most greuous aduersityte and
losse of goodes.

Naked came I oute of my
mothers wombe, & naked
shall

Sundry godly prayers

¶ Hal I turne agayn. The Lord
gaue, and the Lord hath taken
away: as it hath pleased the
Lord so is it done, now blessed
be the name of the Lord.

¶ He rulers of the people
shalt thou not blaspheme
fear the Lord and the
Kynge, and kepe no companie
wyth the flaunderers, for their
destruction shal come suddenly.

¶ Thankes be geuen vnto god,
Obedience vnto oure Prynce.
And loue to our neighbours.

¶ FINS.

¶ The contentes of this Prymer
or booke of priuate prayer.

¶ Rules declarynge the order of the
kalender, and the ryght understan-
dyng of it.

¶ Rules to fynde the Pryme or golden
number

The table,

number and the Sondages letter.

A kalender declaring the daye houre
and mynute of the changynge of the
moone.

The Catechisme wyth diuers and
sundry graces.

A preparatiue vnto prayer wyth a pra
yer concerning the same.

A prayer to be sayd at the vpryng
in the moynyng.

An other prayer to be sayde at thy
goyng to bedde.

An order of Priuate prayer for mo
nyng and Euening.

Sentences of holy scripture for an en
traunce vnto vnfayned repentaunce.

A Confession of synnes.

A prayer containing the absolution
of synne.

Mornyng prayer on Sondage.

The Vtachy wyth good prayers for
many necessary thynges.

Eue.

The table

Eueninge prayer on Sondaye.

A rule for the order of prayer in the weke dayes.

Proper psalmes and Lessons for morning and Euening prayer on Monday

Proper Psalmes and Lessons for morning & Euening prayer on tuesday.

Proper psalmes and Lessons for morning and Euening prayer on Wednesday.

Proper psalmes & Lessons for Morning & Euening prayer on Thursdaye.

Proper Psalmes & Lessons for Morning & Euening prayer on Frydaye.

Proper Psalmes & Lessons for Morning and Euen. prayer on Saturdaye.

Collected for Sondays and holy dayes thow out all the yere.

Sundry godly prayers for diuers purposes.

Thre godly prayers for the Queene our soueraygne Lady.

For

The table.

For the Queenes counsayle.

For Iudges.

For bishoppes spirituall pastours
and ministers of gods worde.

For Gentlemen.

For Landlordes.

For Marchauntes.

For Lawyers.

For Laborers and men of occu-
pations.

For ryche men.

For poore people.

The prayer of a true subiect.

The prayer of fathers & mothers

The prayer of Children.

A prayer of Maysters.

The prayer of Seruauntes

The Prayer of Maydens.

A Prayer of Single men.

The prayer of Husbandes.

The prayer of Wyues.

The prayer of householders.

The

The table

A prayer to be sayd of all chryſtians.

A prayer mete for all men and to be
ſayd at any tyme.

Generall prayers to be ſayde.

For to obteyne the grace and fa-
uour of God.

For the gyft of the holy ghoſt.

For true knowledge of oure ſelues.

For a pure and cleane heart.

For a quiet conſcience.

For the gracious gyfte of true fayth.

For Charitie.

For patience.

For humilitie.

For mercifulnes.

For true godlynes.

For the true vnderſtandinge of gods
holye worde.

For a lyfe agreeable to oure know-
ledge.

For health of the bodye.

For a good name.

For

The table.

For a competent linyng.

For a patient and thankfull hearts
infirmities.

For strength agaynst the deuyl.
the worlde and the sicke.

For the helpe of gods holye Angells.

For the glory of heauen.

Thanks geueng to god for all hys be-
nefites.

A prayer necessary to be sayde at all
tymes.

A prayer of Jeremy. Jere. xxi.

A prayer when we are pynnyshed for
our synnes or tryall.

A prayer of Jeremy. Jere. xvi.

The blessinge and thanks gyuinge of
Toby the elder, thanked god wyth, at
the ende of hys lyfe Toby. xiii.

A prayer of Salomon for sufficiencye
of lyuelode. Prouer. xii.

A prayer of Rehemias before God.
for the peoples synnes. 2. Esdras. i. a.

The table,

A prayer for sinne whiche Jeremy
teacheth the Israelytes to say. He. 3. e.

A prayer in prosperytie.

A prayer in aduersitye.

A prayer to be sayd when the sicke
person is ioyfull and glad to dye.

A prayer for sure trust in God.

A prayer for them that lye in extreme
pangues of death.

A generall exortacion vnto all men.

An oracion of Iob in hys most gre-
uous aduersitye.

P I R I S .



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